

masmit



1937

YESHIVA
COLLEGE



Digitized by the Internet Archive
in 2010 with funding from
Lyrasis Members and Sloan Foundation

<http://www.archive.org/details/masmid1937>



M

A

S

M

I

D

1937

ANNUAL PUBLICATION





*To those members of the Faculty, Alumni
and Student Body who have given of their
time and effort to help publish this issue of
the Masmid, this publication is gratefully
dedicated.*

EDITORIALS

FACULTY

CLASSES

SENIORS

LITERARY

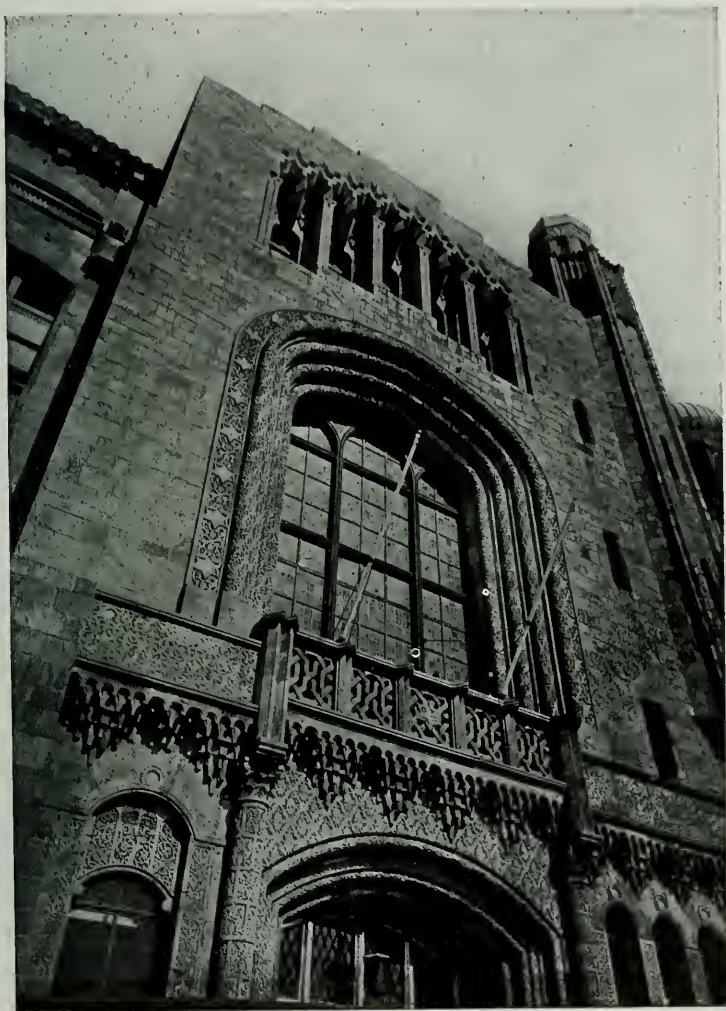
ACTIVITIES

ATHLETICS





M A S M I D



Seven





MASMID STAFF

LOUIS HENKIN, Editor in Chief		
ELEAZER GOLDMAN	Asst. Editor	BORIS RABINOWITZ Assoc. Editor
LEONARD ROSENFELD	Asst. Editor	ABRAHAM NOVICK Sports Editor
WOLFE CHARNEY	Associate Editor	LESTER SILVERMAN Bus. Manager
ED. M. TENENBAUM Asst. Bus. Mgr.		

Assistants

ISADORE MILLER
HERZL FREED

NATHAN LEVINSON
ISAAC B. ROSE
LOUIS WERFEL

JEROME WILLIG
HERBERT RIBNER

The Editors express their sincerest gratitude to Mr. I. Renov of the Faculty for executing the artistic designs for the Masmid.

EDITORIALS

For many years the Editorial Board of the *Masjid* have been striving to enlarge this publication. Every year the annual has grown in size and widened in scope. Yet the Editors continued to aspire to greater achievements. Last year, indeed, the Board expressed the sincere hope that 1937 would see not one but two publications. Moreover, this hope gave promise of being realized when the present Editorial Staff expressed their desire and repeatedly promised to issue a literary supplement to the yearbook.

We have failed. There was no literary publication issued at mid-year as had been hoped, planned and promised by the Editorial Board. We have found it expedient and necessary to compromise—to combine the good features of the 1936 yearbook with the valuable characteristics of previous *Masmiids*. We hope we issued a good publication but nevertheless it is only one publication. Ours was not the fortune to blaze this new trail, to advance the literary frontier. It was not done; we regret it.

We do not, however, come to apologize, nor to confess and seek atonement and forgiveness. Nor do we seek to rebuke or blame any of the groups upon whom may justly be laid the responsibility for the frustration of our hopes. Whether we raise the perennial plaint of non-cooperation and lack of interest on the part of the student body, or whether we concentrate the blame on the Editorial Staff is no longer important. It is to 1938 rather than on 1937 that we must turn our eyes.

In bringing forth this issue, the Editorial Staff wants it understood that this is not the Masmid we had hoped for. The Editors desire to set up as a model for the future, not the publication that we have actualized, but a potentiality which is far superior to anything that we have done. We express a sincere hope that the future will profit by any errors in policy and procedure that we may have made.

We hope that the Masmid of 1938 will realize at least our aspirations for a literary supplement to the annual, and thus realize the ardent hope of all the past Editorial Boards and create an important landmark in Masmid history.

(In reprinting this editorial from the Commentator, the staff wishes to institute a policy of inserting in the Mavmid the best student editorial of the year).

IN RETROSPECT

As we review the past year at Yeshiva College, we find it difficult to refrain from voicing our keen disappointment at the lack of any improvement. With the removal, at the end of last year, of what we had considered to be the greatest obstacle to the progress of the institution and the chief cause of student-administration friction, we had hoped to embark upon a new era of development and cooperation. We had hoped to attain a true community of purpose, a united effort towards a common goal. It was expected that there would be a sincere exchange of ideas between faculty and students concerning their mutual problems. A considerate administration, an active faculty, a wide-awake student body—all these seemed certain to follow.

Instead, we have had nothing but a repetition of the old evils. Measures are administered with the same high-handed arbitrariness. The administration shows the same lack of consideration for the needs of the students. The faculty is as passive as ever, ready to accept whatever the administration may dictate and unwilling to exert itself against measures it knows to be unwise and unjust or to propose any changes which might not meet with the full approval of



the authorities. Students are still treated by the administrative office as though they were nothing but names in the roll book.

In short, we are at the same low ebb at which we were several years ago. Scholastically, the institution shows no sign of improvement. Nothing has been done to organize and bring about a true integration of curriculum. Yeshiva remains a combination of several departments in which various different courses are given. There is no distinct academic tradition. There is no central purpose which should set the tone of all phases of the college work.

We seemed to have good reason for hope that with the beginning of this year a serious effort would be made to effect a thorough reorganization of the college program with an eye to securing such co-ordination. This could have been done in the spirit of true co-operation so that the opinions and interests of all involved would have been consulted. The resulting plan would have benefited from the combined consideration of different groups and from contributions which could have been made from those who viewed the problem from various standpoints.

What actually happened was that a half-baked five year plan, which had not had the slightest preparation, was forced upon an unwilling student body. The administration's answer to the constant criticism showered upon the plan from student sources was only the stubborn stand that under no consideration would that plan be suspended.

Whether the plan really resulted in the benefits claimed for it was immaterial. The whim of the administration must be attained. All other considerations are irrelevant.

Subsequent modifications were imposed in an equally haphazard and arbitrary fashion.

The natural step to take after the resignation of a dean would appear to be an attempt to find a suitable successor as soon as possible. The fact that few people could be found who possessed the qualifications required of a dean of Yeshiva College should have only caused the intensification of such a search. Nothing whatsoever was done in this direction. When the alumni attempted to press the issue, they were met with evasion and complete lack of good faith on the part of the President.

What virtually amounted to acting deanship was given over to the registrar who, though he may be efficient as far as his own routine administrative work is concerned, is not qualified to be entrusted with the academic functions of a dean. The results are known to any one who has heard the constant murmurings of the students, and even the campaign issues of the recent election for president of the student body.

We do not know what the reaction of faculty members or of outsiders is towards this situation. As far as the students are concerned the past year has brought about a complete demoralization. Rather than being interested in constructive efforts toward the improvements of the college activities they are filled with resentment towards the authorities. Indignation and disgust are the reactions of the students towards the present conditions.

Before anything can be accomplished in the direction of real progress this situation must be eliminated.

Two conditions must accompany such improvement. The faculty members must be ready to take vital interest in the school problems and to assert their own stand, not merely to follow the administration's fiat, at the same time the administration must be willing to discuss controversial issues candidly and to be ready to consider the various distasteful measures of the past year.

If this is done the next step must be the appointment of a proper person to administer the policies of Yeshiva College and to organize the affairs of the school. No one can in good faith evade this issue. Yeshiva must find a dean.

F
A
C
U
L
T
Y





BERNARD REVEL, Ph.D.
President of Faculty



JACOB I. HARTSTEIN, M.A.
Registrar



ROSE LEVITAN, LL.B.
Bursar



DAVID A. SWICK, M.D.
Medical Director



ISAAC GOLDBERG, B.A.
Assistant Librarian

THEODORE ABEL, Ph.D.
Associate Professor of Sociology



MEYER ATLAS, Ph.D.
Assistant in Biology



SAMUEL BELKIN, Ph.D.
Instructor in Greek



DAVID BIDNEY, Ph.D.
Instructor in Philosophy



SIDNEY BRAUN, M.A.
Assistant in French





ALEXANDER BRODY, Ph.D.
Instructor in History



PINKHOS CHURGIN, Ph.D.
Professor of Jewish History



KENNETH F. DAMON, Ph.D.
Assistant Professor of Public Speaking



ROBERT C. DICKSON, M.A.
Instructor in English



JEKUTHIEL GINSBURG, M.A.
Professor of Mathematics

ALEXANDER FREED, M.D.
Instructor in Hygiene



SOLOMON FLINK, Ph.D.
Assistant Professor of Economics



JOSEPH GLANZ, M.S.
Tutor in Chemistry



MOSES L. ISAACS, Ph.D.
Assistant Professor of Chemistry



LEO JUNG, Ph.D.
Professor of Ethics





SIDNEY B. HOENIG, Ph.D.
Instructor in Jewish History



PHILIP E. KRAUS, M.A.
Tutor in Education



SOLOMON LIPTZIN, Ph.D.
Assistant Professor of German



SAMUEL K. MIRSKY, M.A.
Assistant Professor of Bible



JOSEPH PEARL, Ph.D.
Professor of Latin

NATHAN KLOTZ, Ph.D.
Instructor in Bible



ELI LEVINE, M.A.
Tutor in Chemistry



ALEXANDER LITMAN, Ph.D.
Assistant Professor of Philosophy



ARNOLD N. LOWAN, Ph.D.
Instructor in Physics



AARON M. MARGALITH, Ph.D.
Instructor in Political Science





HARRY A. POLACHEK, M.A.
Fellow in Mathematics



MEYER REINHOLD, Ph.D.
Instructor in Latin



ISRAEL RENOV, B.S.
Assistant in Art



SOLOMON RHODES, Ph.D.
Assistant Professor of French



MORRIS ROBERTS, Ph.D.
Assistant Professor of English

RALPH P. ROSENBERG, Ph.D.
Instructor in German



SHELLEY R. SAFIR, Ph.D.
Professor of Biology



SAUL B. SELLS, Ph.D.
Instructor in Psychology



NORMAN SIEGAL, B.A.
Fellow in English



Below are listed the names of those faculty members whose pictures do not appear in the preceding pages.

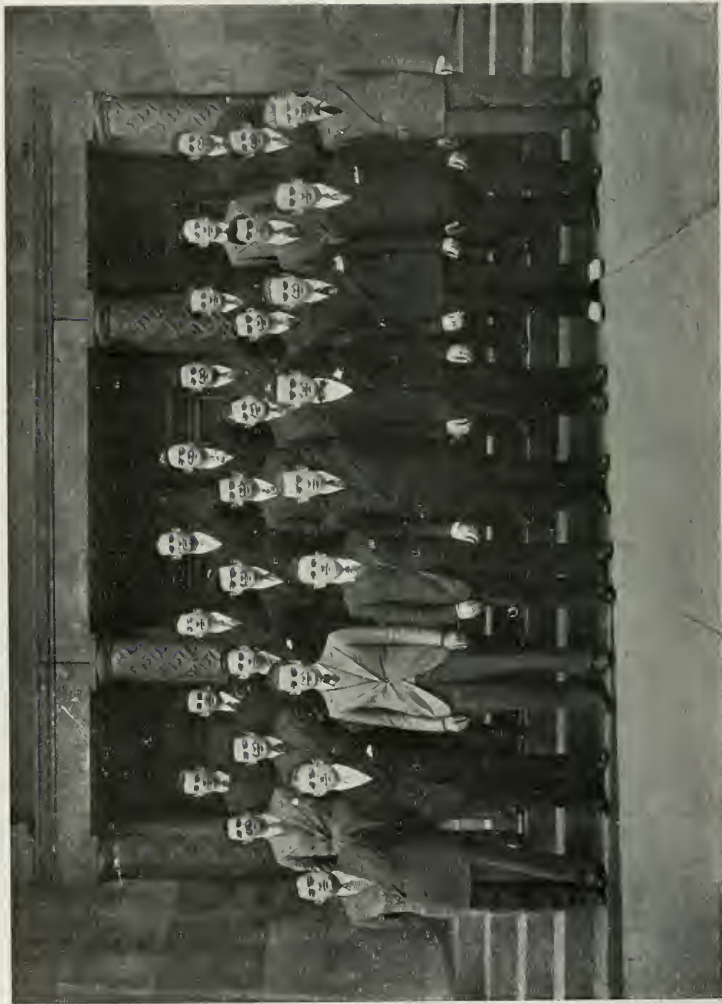
BERNARD DRACHMAN	Professorial Lecturer in Hebrew
ERICH GUTKIND	Visiting Lecturer in Philosophy
ABRAHAM B. HURWITZ	Instructor in Physical Education
MICHAEL KRAUS	Assistant Professor of History
DAVID I. MACHT	Professorial Lecturer in Physiology
NELSON P. MEAD	Professor of History
SAMUEL L. SAR	Instructor in Bible
NATHAN SAVITSKY	Instructor in Psychology
JOSEPH T. SHIPLEY	Associate Professor of English
JOSEPH B. SOLOVEITCHIK	Lecturer in Jewish Philosophy
SOLOMON ZEITLIN	Professor of Jewish History
LEO ZIPPIN	Instructor in Mathematics

The following are among the members of the Medical Staff that has rendered invaluable service to the students

DR. BENDOVE
DR. A. CASSELL
DR. B. EPSTEIN
DR. I. FISCHER
DR. HERSCHFIELD
DR. ERWIN JAFFE
DR. ROTHCHILD
DR. LEO SATLOFF
DR. N. SAVITSKY
DR. M. ZIMMERMAN

CLASSES





CLASS OF '38
(Blue and Gray)

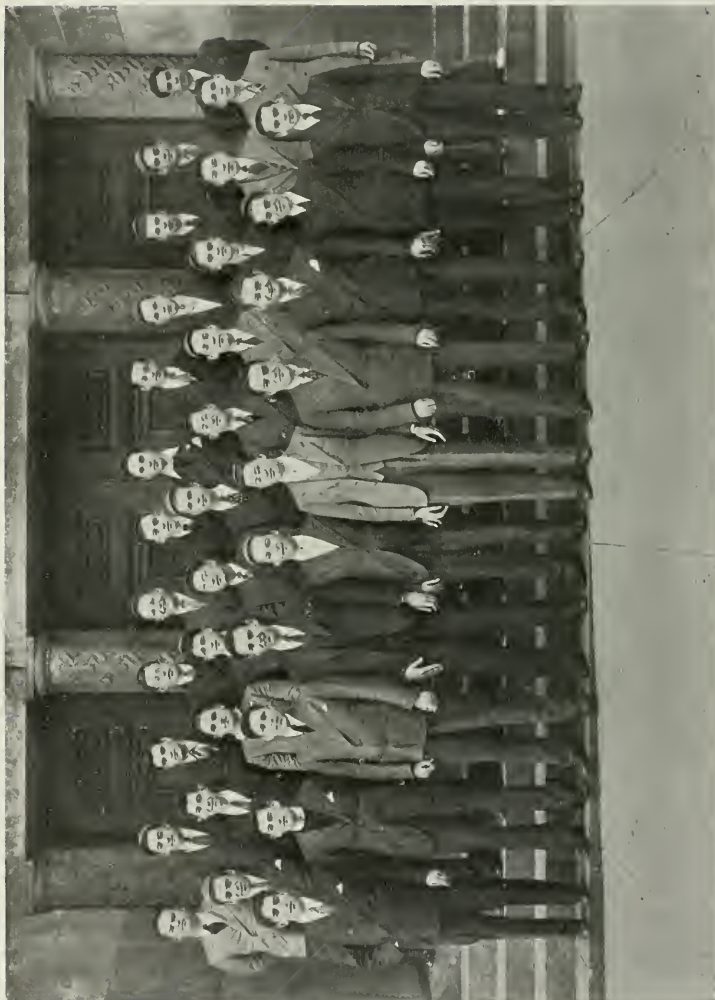




CLASS OF '39
(Brown and Orange)

Twenty-three





CLASS OF '40
[Blue and Gold]

SENIORS





DO YOU REMEMBER...

September '33, and fifty awe-struck freshies rush to their first class. Forgotten are High School commencement and summer vacations. 37? Oh, just a silly way of designating the greatest class ever!

June '37, and fifty sedate seniors bowed with the weight of their dignity and their cap and gown march up the aisle at the close of commencement and out of Yeshiva's portals forever. College days are over . . . Pleasant days, weren't they?

Do you remember . . .

Freshman year . . . Gee, isn't college tough! . . . What IS a function, Dr. Ginsburg? . . . Say, do all college instructors have beards that vanish overnight like Dr. Johnson's? . . . Duke Landman's History Manor! And who's this teacher's pet—is Ribner the name? . . . who continues to supply him with chewing gum? . . . We're introduced to Rahmin Sion—an interesting talk on an Oriental's first snow! Interesting speech and a peculiarly pleasant accent, too.

The Biology class! Remember the ten weeks with Dr. Safir on classification? And the Dodger-Giant feuds with Dr. Tittler? . . . Dr. Rhodes? He finally smiled at the end of the year, but we didn't. What marks! College French must be tough! . . . Summer school . . . fifteen perspiring chaps trying to catch up to the sophomores . . . and did they perspire! A seven hour final with Dr. Lowan, and he must have thought he was still teaching Prof. Einstein. . . . He found it otherwise, though . . . what a slaughter! . . . At least, P. T. was a snap. Free rowing and hiking every week . . . and that telegram collect to Dr. Horowitz? Ours was some class! With Karlin and F. Kolatch in the Student Council . . . and Levy on the Varsity in his first year we must have been good.

'35 — Sixty of us, thanks to the summer school. What a mob in chemistry! And the late Sunday lab. hours . . . At least those stout hearts who dared brave Dr. Lowan and became the physics pioneers had a small class . . . they enjoyed it, too, what with Doc's black magic, and the off-key singing of Palestinian songs by Rosenfeld and Tenenbaum as they did their experiments . . . and even then, Lenny's ingenuity — he made Doc think that our religion commanded the yodeling! And do you recall how frightened we were when Dr. Horne roared Beowulf at us in the original Anglo-Saxon? . . . Or were we more frightened when we came to class without having memorized four lines? . . . And French Lit., with George Sand's influence on Nietzsche, the years of Wisconsin, and our minds so pregnant with ideas, though we could only regurgitate? . . . And "Eh, bien, dansez maintenant?" . . . We did, too eh Wolfe? And that Wise-guy Werfel, with his tirade against Moliere? And how did you like the prize Henkin won — Montaigne's essays in French!

Remember the weekly lecture on Ike Hoover's book? . . . Excuse us, it was really a lecture on American history; but we did enjoy Dr. Margalith's anecdotes . . . It was our toughest year, but we enjoyed it . . . There were plenty of bright spots:—Mike Karlin, despite his genius, allowing his interest in the scores to interfere with his physics experiments . . . Rabbi Mazo and some of his cohorts doing the "stride and straddle" . . . the All-American baseball team . . .

Our officers? . . . Si Kornfeld and Boris Rabinowitz . . . and Eliezer Goldman won a prize — our first classmate to participate in commencement . . . were we jealous! But summer came, and when we returned —





Juniors, upper classmen at last, thoughts of commencement and careers begin to germinate . . . two majors! . . . required courses . . . In elective fields the class broke up, but by now we're all well acquainted . . . Highbrow stuff; we're introduced to Dr. "Stuff" Litman and the universal against the particular . . . and we really should have taken his logic course if we want to talk sense . . . And psych — Dr. "Xerxes" Zubin with lab periods and intelligence tests . . . And that other required course . . . Oh, yes! Ethics . . . Can we forget so easily the ambiguity of life, the conflict of the wills and the ever elusive solution? We did get practice in taking dictation, but think of the fun we missed! If only the bon-fire of ethics notes had come off as expected . . . And did you read Werfel's notes of Dr. Ward's education class? . . . the silly wise-cracks of Itz Goodman and the rest? . . . And the competition of Gordon, Wall and Gorenstein for the coveted title of chief T. L. . . . And the new equestrians . . . those pony-riding Greek scholars who slowly dwindled in number but gained in ability. What a class! Even Eleazer Goldman, the prodigy and genius of the class, had to struggle to maintain his position as ranking student . . . In general, clean interesting fun . . . answering the roll call for each other . . . slipping out of Ethics, chairs and all . . . Al Koaltch sending a freshman in his place to the education class . . . Rabinowitz losing two elections . . . Satlow vs. Ribner campaign . . . Lieber disappears . . . Pictures of Dr. Gutkind taken — without films! — and the playroom opened too . . . and the first social affair! Werfel in his yarmulke, Wolfe and Sissy win a contest, and Lou Cohen, too . . . And "Journey's End" with "Stanhope" Charney, "Hibbert" Polikoff, "Trotter" Novick, "Osborne" Rabinowitz, "Raleigh" Silverman, and that rare species of Yiddish-speaking colonel, Levitan . . . and oh, yes! "Mason" Kaplan. Some fun, wasn't it? And do you remember the constant stream of new secretaries at Scripta? (Some were nice, too!) and the time Dr. Ginsburg forgot to come to a junior final examination? . . . and Singer throwing dates at Dr. Margalith? . . . And the Commentator with Gabriel as managing editor? . . . And Si Kornfeld's reveille bugle? . . . and the election? — Ribner, Kolatch, Werfel, and Kaplan head the Student Council, but that's for next year, the Senior year . . . and we almost forgot: "Deanship is dead, long live the registrar" . . . And Henkin and Karlin won medals . . . Are we good!

September '36 — The final year . . . three years are gone and more time going every day . . . Thirty weeks to commencement . . . Mr. and Mrs. Simon in the dormitory . . . they do serve good tea, you know . . . our second affair a neat success and a financial failure (do you remember the downpour) . . . Mid-year exams . . . Spring, the final stretch . . . last minute reports . . . classes on the roof . . . the boys are still what they were four years ago; M. Hurwitz still the great mystery . . . Aaron Kaplan still the most conscientious; don't the boys in International Law know it? . . . Mike Karlin had an article in the Scripta Mathematica . . . President Ribner still scores 98% on the Barnard Purity Test — we hope!

Oh, yes! Some change there is! Heraclitus be praised . . . his eternal flux has worked wonders. After four years, Sam Prero finally has a red beard . . . Less face to wash, anyhow . . . and oh, yes! Max Levy has accumulated enough energy in four years to enable him to ascend the platform for his diploma. But Father John Bernfeld? — He still seeks a dowry (the young lady is unnecessary, it seems) and he still uses his pony for Greek quotations in his sermons . . . And Al Kolatch has acquired an automobile to help shade his scalp against the sun . . . and then exams . . . and now commencement! It's all over!

Yes, we remember, and if the memory of these glorious years begins to fade, posterity will exist to judge and remind us. The future will remember the class of '37. Here is our chronicle—judge us!



PHILIP BARASCH
New York, N. Y.

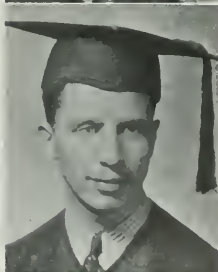


BENJAMIN BERNFELD
Brooklyn, N. Y.

WOLFE CHARNEY
Bayonne, N. J.



ABRAHAM COHEN
New York, N. Y.





LOUIS COHEN
New York, N. Y.



MAX CRANDELL
Brooklyn, N. Y.



ARNOLD DRUSIN
Bronx, N. Y.



HERMAN ENGELBERG
Pittsburgh, Pa.

MORDECAI GABRIEL
Bronx, N. Y.



ELEAZER GOLDMAN
Brooklyn, N. Y.



DAVID W. GORDON
New York, N. Y.



IRVING HELLER
Brooklyn, N. Y.





LOUIS HENKIN
New York, N. Y.



MORRIS ISEROWITZ
Chelsea, Mass.

AARON KAPLAN
Bayonne, N. J.



MEYER KARLIN
Nancy, France





LEON KATZ
Petach Tikvah, Palestine

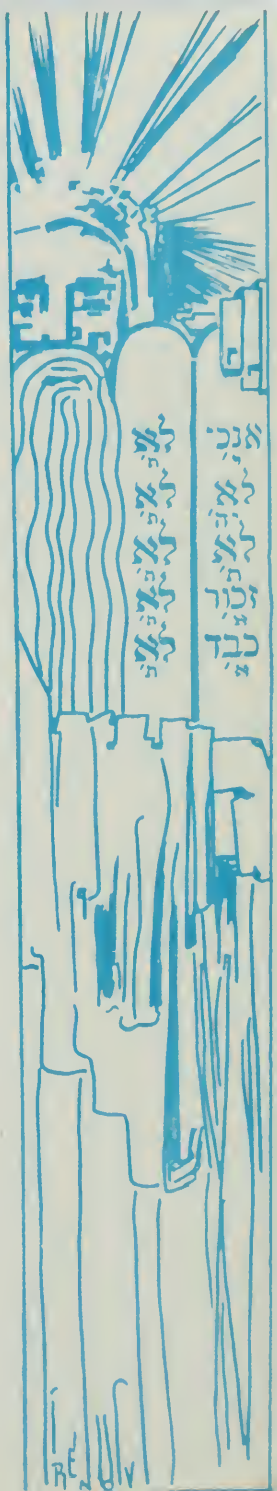


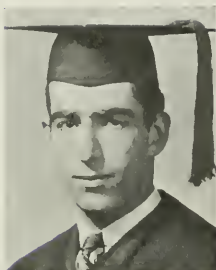
ISRAEL KLAVAN
Washington, D. C.

ALFRED KOLATCH
Brooklyn, N. Y.



FRED KOLATCH
Brooklyn, N. Y.





KALMAN LEVITAN
Bronx, N. Y.



MAX LEVY
Bronx, N. Y.



WILLIAM MARGOLIS
Brooklyn, N. Y.



JACOB MAZO
New York, N. Y.





ABRAHAM NOVICK
Bronx, N. Y.



MAX POSNANSKY
Scranton, Pa.

SAMUEL H. PRERO
Brooklyn, N. Y.



BORIS RABINOWITZ
Brooklyn, N. Y.





IRVING RIBNER
Bronx, N. Y.



GERSHON ROMANOFF
Bronx, N. Y.

LEONARD ROSENFELD
Bronx, N. Y.



HAROLD ROSENMAN
Brooklyn, N. Y.



M A S M I D



DAVID ROTH
Bronx, N. Y.

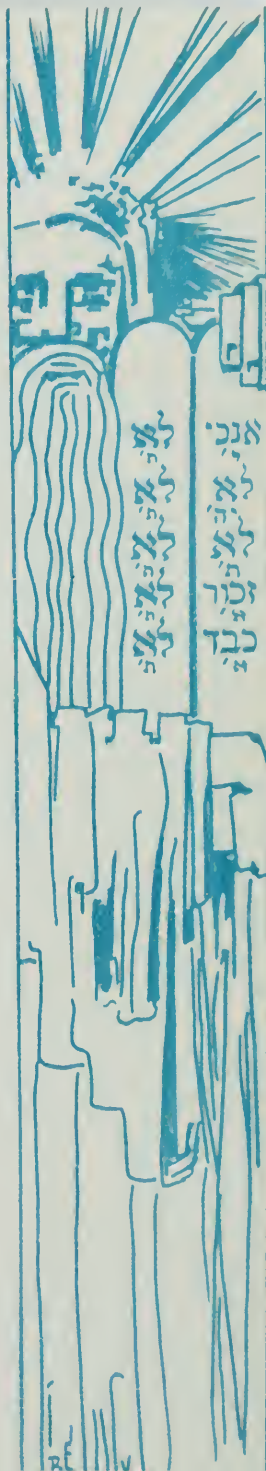


LOUIS SATLOW
Brooklyn, N. Y.

MELECH SCHACHTER
Detroit, Mich.



ASHER SIEV
Jerusalem, Palestine





GEORGE SILVER
Brooklyn, N. Y.



LESTER M. SILVERMAN
Portland, Maine



JOSEPH I. SINGER
Los Angeles, California



LEO SOLONCHE
Bronx, N. Y.



M A S M I D



IRVING STERN
Newark, N. J.



EDWARD M. TENENBAUM
New York, N. Y.

MAX WALL
New York, N. Y.

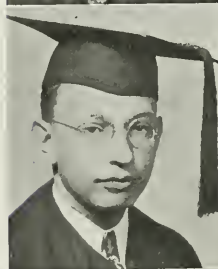


AZRIEL WEISSMAN
New York, N. Y.





LOUIS WERFEL
Brooklyn, N. Y.



FRANK ZAFREN
Baltimore, Md.



HARRY ZWICK
Bronx, N. Y.

L
I
T
E
R
A
R
Y



THE FUTURE ROLE OF JEWISH SCHOLARSHIP

The Jewish people have been the classic people renowned for their intensive and sedulous cultivation of scholarship. Intellectual pursuits have been the warp and woof of their existence; it is the salt in the dough; the spice of life; the motive power from which all action springs. A generation of uninformed Jews would be a pestilential generation which would reduce all Jewish institutions into a state of desuetude.

In these days of universal ferment and overstrung tension, Israel, the "veteran of history," finds itself in an unenviable upheaval, faced with multitudinous problems, political, social and economic that baffle, distract and divide it. What can Jewish scholarship do in the unprecedented terrifying crisis which we are experiencing? Until a few generations ago, such a question would have been impertinent, almost absurd. Israel accepted it as axiomatic that her academicians would become her pilots in days of acute stress and storm, when disaster threatened. Viewing the tempestuous course of Jewish history, we find that Ezra, Ben Zaccai, Hillel, Akiva, and a galaxy of illustrious rabbis in Talmudic and medieval ages, bear silent testimony to the assistance which theorists rendered the Jew in crucial times. They left their "tents of learning" and stood at the steering wheel of the communal boat, guiding it safely along perilous voyages, sailing through hazardous channels, engulfing waves and shifting sands. But unfortunately Jewish scholarship as it has developed since the days of Leopold Zunz has become so alienated from the trials and travails of real life, so divorced from pressing problems, that few dare to think of it as a factor in our escape from our difficulties. What has Jewish learning to offer to the perplexing problems of the adjustment of Jewish traditions to modern life? What gleams of illumination can it shed on the dilemma of Jewish nationalism? There arise among certain segments of our people, ubiquitous deliverers of orotund speeches, who assume and almost monopolize leadership, although their understanding of the golden stream of Jewish tradition is a very peripheral one.

One major victory we can attribute to Jewish learning. It has succeeded in exploding the myth of Rabbinic chauvinism and circumscribed views. Squinting through the smoked glasses of the New Testament and patristic writings, the vast majority of the followers of the dominant faith for long persisted in regarding our faith as amoral and bigoted, surfeited and choked with ceremonies and ritualistic taboos. Bousset's "*Die Religion des Judentums*" which has had its vogue in Germany has done its irretrievable damage. Yet Travers Herford in England, George Moore and Charles Torrey in America, through their substantial contributions, have convinced the world that Rabbinic Judaism is no recession nor retrogression from prophecy.

While this is an important achievement to be hailed, the huge task remains incomplete, for the discoveries have not yet percolated to the Biblical critics and to the historians of Biblical religion. We have such a paucity of Bible scholars, that in the field of Bible study the ancient myth still holds sway, and its implications are found in almost any commentary. Research in this field will assist considerably in superseding and refuting gross perversions of fact.

Jewish scholarship has some Herculean positive service to render to its

people in their assiduous efforts to retain their self-respect and maintain their peculiar identity. The two insidious evils rampant today are either extreme assimilation or secular nationalism. The duty of the sage is to school and steel the morale and resilience power of the younger generation who face a virulently hostile and malicious world. The faith—grand in its simplicity, majestic in its persistence—must be explained in human terms, so that they may hold their heads without arrogance, and be courteous without cringing. The natural forces that moulded Israel and the causes of its salamandrine power of surviving fiery persecution must be revealed, so that "he who runs may read." They must learn the fundamental truism that the Jew flourishes best physically and spiritually in an atmosphere of freedom and love, and that those who seek and attempt to oppress him are doing themselves even greater evil. Only thus can we infuse in their hearts the appreciation of Jewish values, and kindle in them a fiery zeal and ardent fervor for our sublime faith.

In these days of immense reconstruction in Palestine, who is to weave the spiritual pattern? Shall the pattern of Jewish life in Palestine be supervised, influenced, and controlled by purely secular elements? Once more Jewish scholarship must tax its ingenuity and ability, and reveal the warp and woof which we are to use, so that "spirituality," our *raison d'être*, may pervade and permeate the homeland. Thus can we safeguard against the dreadful fate of those "naked homeless souls" whom the mystics describe as hovering between an earth from which they cannot escape, and a paradise they cannot enter.

The raucous and stentorian voices of demagogues, the cadences of certain writers, and the Delilah power of the press, all help to fan the flames of enmity toward our harassed people. Here is an acute problem "of first magnitude," which manifested itself two chiliads ago, and has unsettled great, civilized communities. We do not know the fundamental tributary causes of anti-semitism, why it appears like "a bolt from the blue" in countries which have a tradition of tolerance, and frequently is nourished in the universities and sustained by scholars and thinkers who should know better. In this vital and pivotal matter, we have scarcely scratched the surface. Sociological research will be necessary to solve the problem of the Jew in his relation to the super-dimensional world. The elaborate and complicated study of Judophobia in all its aspects, its causes, its spread like wildfire and its development is a cardinal task for Jewish scholarship.

The perennial Jewish problem, in its inner spiritual aspects and in its outer interracial implications, is inseparable from the colossal amphitheatre out of which it emanates. To those who seek a solution of our innumerable difficulties in a better understanding of man and his needs, the greatest contribution Jewish learning can make to humanity is the furtherance of the sciences of sociology, history, economics and psychology. These sciences are still in their nascent stages of development; they have hardly emerged from the womb of their philosophical matrix. Their scope is undefined, their methodology uncertain, their terminology vague. Sociology still consists largely of statistics and primitive anthropology. The aim of modern thought should be to discover the rules which govern the response of man to various stimuli. This should illumine the secrets of human action *en masse*; it should reveal the earthly foundations of our ideals, our opinions, our controversies, and our judgments, for is Judaism a naturalistic philosophy?

In the progress of these researches Jewish learning can play a prominent part. The materials at its disposal have been ignored because of their inaccessibility, though recently a plethora of translations have seen the light of day. Although jurisprudence was the main concern of the Jew through twenty



centuries, there is available no history of Jewish law. There is no acceptable book on the Jewish conception of God, although all the theologies of the Western World are derived from it. The incomparable and colossal Talmud remains an uncharted sea, an inscrutable and recondite mystery, whose gates are "sealed with seven seals" except to the paucity of lucky initiates who happen to be brought up within its palace.

Our vast literature is replete with rich material which the sociologist needs for his studies. The history of a social mind over a thousand years is embodied compactly in the receptacle of the Bible. Although its producers lived in the inviolate East, yet paradoxically they did not share the changelessness and timelessness of that static world of "camels and rowing boats." They underwent catastrophic developments, emerging triumphant from the pastoral, agricultural and urban states. Their spirit retained its vitality when they migrated to new lands, so that we find here a fascinating study of the effects of the new environment and the new climates on it. In the unbounded sphere of the Talmud, we have the possibility of studying elemental social forces in their struggles against one another. For the Talmud is a receptacle of Pantagruelian proportions, not merely of legal decisions, ethical and theological questions, but embossed abundantly with the detailed minutes of the variegated opinions and arguments by which tortuous paths they were arrived at. We may follow the minutes of a juristic and religious Academy for a period of five centuries. From this point of view, the methodology and technique of Jewish scholarship assume far wider importance than is commonly associated with them. Its importance lies in tracing the response of individual Talmudic sages to the environment in which they lived and moved.

I have endeavored to advocate "*Juedische Wissenschaft*" as a stepping stone for the consummation of some motive, although as our Talmudic sages have oft reiterated, the pursuit of knowledge "*per se*" with a **predilection d'artiste** is among the loftiest human ideals, which like the creation of the beautiful and superb, and the development of human affection, need no further justification than what derives from its own intrinsic sovereign value.

Shall Jewish scholarship accept the gauntlet in the fever and fret of these momentous times, and prove its capacity for initiative in blazing the trail for the future? Only when we disseminate true knowledge among the masses can we endow with preternatural strength the dyke of Rabbinic Judaism, against the mountainous waves of skepticism and materialism that lash themselves against it. Only then will "men of thought" hold again the reins of leadership, and our eternal truths shine in their pristine glory. The keen analytical blade of the ploughshare of Jewish scholarship must cut into the sub-soil of our rich abundant writings of illimitable worth. The force and pressure of our days demand it, and the "*vox populi*" clamor for it. Let us collect this storehouse of material, uproot the pernicious weeds of neglect, sift with the capacity of a genius, and work like a son of Arak to draw the curtain aside and to show Jewish views on the different aspects of the tangled skein of human existence on "*terra firma*."

Elias Levi

WHITEHEAD'S METAPHYSICS OF ORGANISM

Modern thought since the rise of Newtonian physics and the mechanical world view has been characterized by a duality in its approach to the interpretation of the world. From its very inception as a metaphysical doctrine in the fifteenth century, "scientific materialism" has hindered the formulation of a coherent philosophy which could supply a uniform basis of explanation for the diverse aspects of reality. Philosophers, ever since the time of Descartes, have found it necessary to presuppose different first principles as applying to different phases of existence. With one notable exception, no post-medieval philosopher has attained a complete integrity of outlook. Even those systems of thought which had, ostensibly, rejected the point of view of mechanical materialism have retained certain metaphysical postulates in common with it which preclude a more co-ordinated view of the totality of things. The realm of Nature, as revealed by science, and the entire complex of moral life which enters into human experience seemed doomed to eternal separation. It is the endeavor of Whitehead's organic philosophy so to reconstruct the fundamental categories of being as to make possible a more adequately integrated metaphysics. In other words, it is an attempt to formulate a systematically related scheme of general ideas such that every element of experience may be interpreted as a particular instance of that scheme.

The Newtonian cosmology regarded Nature as reducible to bits of matter having spatial relations and capable of motion. Matter was passive and self-identical. Regarded as substance, it was incapable of any essential change. It subsisted in its identity although some of its qualifications might be altered. Matter was, furthermore, conceived as possessing only the primary, extensive qualities. Nature, thus, became a static self-contained machine characterized only by the geometrical configurations of masses. Motion was only the realignment of such configurations of atoms and did not involve any novelty. In the words of Laplace "An intellect which at a given instant knew all the forces with which nature is animated, and the respective situations of the beings that compose that nature—supposing the said intellect were vast enough to subject those data to analysis—would embrace in the same formula the motions of the greatest bodies in the universe and those of the slightest atom: nothing would be uncertain for it, and the future like the past would be present to its eyes." This conception of the elements of the world as completely independent passive units having no inherent relations with anything external to them and capable, individually, of defining the spatial continuum is what Whitehead calls the doctrine of *simple location*.

The entire course of modern philosophy has been a development of the implications of this theory and the continual attempt to evade the difficulties which it raised. The totality of biological, psychological, moral and aesthetic experience which did not easily fit the framework of the mechanical doctrine had to be explained away. Already, the secondary qualities had been relegated to the realm of subjective mind. This, however, only raised greater difficulties, for in dealing with the subjective sphere we are already introducing a notion of mind as separate from the physical world. Descartes could avoid the dilemma inherent in this dualism only by the introduction of a supernatural power. Subsequent philosophers, even those who, avowedly, professed a thorough going naturalism, tacitly assumed this dualism in dealing with the phenomena of spirit.



This bifurcation of nature into a causal objective world and a receptive subjective sphere also raised insurmountable difficulties in epistemology. We assume that the external world is a material mechanism, and yet we claim to know it through sense-perceptions, i.e. through the subjective secondary qualities which have no place outside the mind. If ideas are sense perceptions or constructs of them, we can never know anything outside our own minds. From the standpoint of theory, there must be an eternal veil separating consciousness from physical fact. We know only the mirages of our own mind. The inference, therefrom, to the external world is an act of faith based upon premises which have no basis in our metaphysics.

The full import of the doctrine of simple location is revealed in Hume's critique of the notion of causation. On the assumption that all things are composed of completely passive and self-sufficient units what influence could one thing have on another? "Every effect is a distinct event from its cause. It could not, therefore, be discovered in the cause, and the first invention or conception of it, *a priori*, must be entirely arbitrary." This, in principle, is the same difficulty met in the theory of knowledge. If we are always dealing with separate objects whose relations are purely geometrical, then we cannot hope to establish any necessary connections between them. Here, in fact, lies the crux of the entire question. It is easy enough, for example, to admit the dualism of mind and matter. But how are two completely different substances to be brought together? Similarly it is, nominally, possible to take the materialistic position that the phenomena of the spirit are ultimately reducible to material reactions. All that has been established, however, is the synchronization of mental and physical events. How the objects of the mind arise suddenly from a purely geometric and material basis remains a mystery. Thus, in Epistemology, ideas cannot be theoretically linked up with natural objects. From the point of view of cosmology it is impossible to explain causation, and from the point of view of logic no basis at all can be found for induction.

Besides these problems which hold a central position in the philosophy of the seventeenth and eighteenth centuries, there remained, of course, the difficulty of reducing to an atomic scale the entire field of human and moral interest. The French Revolution certainly involved locomotion of atoms, but an exact description of the physical reactions which occurred would fail to give the significance of the French Revolution. In a like manner a set of formulae describing strains in the ether would fail to convey the essence of a Bach fugue. The same difficulty is met in describing the phenomena of life.

The categories of mechanism fail, thus, to supply a theoretical scheme for the interpretation of things. If these categories are to be retained without at the same time violating the facts of human experience, they must be limited to a certain set of experiences. Other experiences will have to be explained on the basis of an entirely unrelated set of categories. We, thus, arrive at a position similar to that of Kant with his complete division of theoretical reason applying to science from practical reason in the realm of morality. No progress towards a rational interpretation of nature has been made beyond the medieval thinkers who distinguished the realm of reason from the realm of faith. Such a position leaves us with a permanently disconnected picture of reality whose parts cannot be pieced together. Philosophically, a break has been made corresponding to the practical separation of ethics and economics in bourgeois society.

So successful, however, was the mechanical theory in the realm of exact

science that it survived despite its inconsistencies. It was only when it became inadequate for science itself that mechanism, in its Newtonian form, began to give way.* With the nebular hypothesis of Kant and Laplace there was ushered in a series of advances in science which tended to break down the world machine of what Prof. Whitehead calls the century of genius. The discovery and establishment of the theory of organic evolution displaced the static world-picture. Whatever doctrines it might previously have been based on, science was at last forced to recognize novelty as characteristic of the universe. No longer was everything "given" and completely knowable, capable only of change in spatial correspondence. The element of the new and unpredictable had finally to secure recognition. Growth and emergence were equally characteristic of the natural world as the mechanical laws which characterized certain elements of its behavior.

The final blow came in the field of mathematical physics itself. The radiation theory of light, the mathematical theory of electricity and magnetism all regard space not as the passive receptacle of atoms changing positions but as the field of incessant physical activity. Mass and length have been changed from the absolute physical dimensions still described in elementary text books to relative quantities varying with motion. Bits of matter are no longer the ultimate irreducibles of physical science. Today we deal with energy quanta and vibratory activities in space-time. The billiard ball atom of the nineteenth century became the patterned structure of Rutherford's solar system whose elements, in turn, have been reduced to oscillatory groups in the sub-aether and other such strange notions. Physicists have come to regard the universe as a vast interrelation of activities. Particles have given way to wave groups, to fields of radiant energy; but such elements cannot be isolated and detached from their environment. The locus of physical behavior is extensive and, as such, potentially divisible. Any actual division, however, will break up the pattern of process which pervades space-time. We are no longer dealing with passive relationships, but with internal interconnection. We have come in the words of Whitehead to regard Nature as consisting of "forms of process rather than of the procession of forms." In addition, the absolute mechanical laws of classical physics have in many cases been shown to be the statistical averages of varying behavior.

Contemporary philosophers have been confronted with the necessity for adjusting fundamental cosmological concepts so as to conform to modern biology and physics. Few, however, have constructed a scheme which offered a coherent interpretation of Nature. At best, they have introduced new concepts as a means for explaining the non-conforming phenomena, but they have failed to correlate these with the ordinary mechanical phenomena. Thus, to take an outstanding case, Bergson, who of all modern philosophers has most emphatically argued the inadequacy of mechanism as a natural philosophy has never succeeded in setting up an alternative metaphysics. He finds

* A notable exception to this is the Hegelian school and especially the Marxists who were largely aware of the type of modifications necessary for an adequate concept of nature. The Marxists unfortunately, only stated what dialectical concept of Nature would be like. They never tried to carry out the construction of such a system.



physical time a pale abstraction of the mathematician and the physical view of the universe a mere cross-section of the full blooded process of Nature. Mechanism, he discovers to be totally inadequate for an explanation of organic evolution. Accordingly he finds it necessary to introduce the "new" concept of "duration" in an attempt to account for time as given in consciousness. Evolution is the result of the activity of the *elan vitale* which sweeps all before it in its cavalry-like charge. All this is very fine until we ask what relation do these concepts have to the world of physics where the laws of mechanics apply. In the case of the *elan vitale*, Bergson's answer seems to be that we are dealing with an irrational impetus which enters only to upset the laws of mechanics and to sweep by the atoms. In general, however, Santayana seems to be correct in maintaining that to make his position tenable Bergson would have to revert to some form of idealism which would regard consciousness as the stuff of the universe.

A critical evaluation of Bergson's arguments would tend to reveal that his anti-rationalism is based on the inadequacy of his philosophy rather than on any peculiar aspect of the world which he discovered. Could those aspects of consciousness which Bergson singled out for emphasis serve as the material from which to build the universe, then the world would be just as rational as that of the physicist, with the exception that Bergson's categories would have been substituted for those of the classical scheme. Immutable law does not in itself make for rationality. A metaphysics which could offer intelligible grounds for variation and lack of uniformity would be just as rational as one which supplied the basis for a system of eternal mechanical law. The Bergsonian philosophy is bound up with the anti-rationalistic view not because of its concern with process and flux as because of its inability to correlate flux with its elements of permanence—because its concepts do not yield a uniform basis of interpretation for the different aspects of existence. Bergson is guilty of the same fault as the classical philosophy, he criticizes. Like them, he attempts to account for the totality of things on the basis of generalizations made from a particular set of them.

We must, thus, develop a metaphysics whose fundamental principles will be general enough to form a basis of interpretation for all the elements of experience. They must account for the biological as well as for the physical phenomena. They must explain both the elements of permanence in nature and the emergence of novelty. They must supply a ground for both the mechanical aspect of nature and the dynamic nature of the world. Our metaphysics must give a rational foundation to science by accounting for causality, by supplying us with a tenable epistemology, and by showing the ground for induction. This, is the ideal of an adequate philosophy.

Wherein did the difficulty of the classical philosophies arise? White head's answer is that the basic premise of philosophy which has rendered it incapable of dealing with the problems enumerated, is the doctrine of Substance. This doctrine, which has come down to us from the Greeks and which has secured an almost impregnable position in the common-sense view of things, states that the ultimate metaphysical view of things is conveyed by the subject-predicate form of proposition. The ultimate actuality is an individual substance with its predicates as qualities. The world, thus, consists of independent self-identical particulars—the substances—and of the universal qualities inhering in them. The particular substance according to Descartes's definition is "an existent thing which requires nothing but itself in order to exist." It is to be identified with the subject in which the universal qualities inhere. No particular is relevant to any other particular. To speak of substances (particulars) having relationship is to propound a paradox unless such relations refer to some arbitrary order in terms of an external frame.



On such a basis it is absurd to speak of the interaction of things. If substance is completely self-dependent, then the entire nature of causation becomes meaningless. Hence our problem of induction. An experiencing subject is merely qualified by universals. Therefore the sensations and perceptions which form the basis of our knowledge are qualities of the knowing subject and can have no reference to an external world. Furthermore, supposing that there exists an extended substance and a thinking substance—the two being separate, can have no contact with each other. Thus, on the basis of the doctrine of substance the difficulties we have discussed seem to be inevitable. The only way out is an extreme monism like Spinoza's or the pluralism of 'windowless monads' coordinated by a pre-established harmony which Leibnitz suggests. Both these views have their own specific difficulties.

The philosophy of organism discards the notion of substance and regards it as an abstraction. To the objection that this would remove the solid ground from under the world, the answer is, that it is not the notion of substance, as such, which lends concreteness to the world. The kernel of truth contained in this notion which the philosophy of organism retains, is merely that all things must have reference to concrete actuality. Apart from the actual existing entities there is nothing. Indeterminate process and abstract form are alike inconceivable, except as relevant to a determinate existing occasion. Whatever type of entity or quality one may be considering it has no existence unless referred to an actual entity. It is the recognition of an element of 'brute fact,' of that which is only because it is, at the basis of all reality. This is the **ontological principle** of the metaphysics of organism. In the classical philosophical schemes the notion of substance conveyed the same truth. However, actuality need not be conceived as independent passive substance possessing only universal predicates.

In fact Whitehead supplements the ontological principle with what he terms the **principle of relativity**, which expressly negates the concept of substance. If according to the Aristotelian definition a substance is neither asserted of a subject nor present in a subject. The **principle of relativity** asserts the very contrary. According to this, every actual entity is present in every other entity. The concrete actualities which constitute the universe are not isolated but involve one another. An actual entity may be regarded as the synthesis into a unity of all the other actual entities. Relations between these actualities are not merely geometrical but internal. Actualities include one another and in this manner influence and know one another. If it can be said that an actual entity is a member of a world of entities it is also true that this world of entities is a constituent of this actual entity. It is the task of the organic philosophy to show how this is possible.

In Whitehead we have essentially the Ionian conception of *physis*. At the basis of all things there is an ultimate primary activity which is realized in the emergence of particular occasions. The unit occasions are not independent substantial objects, but exemplifications of a primordial process which Whitehead calls **creativity**. There is a fundamental aspect of generation and self-production. The history of the universe is the constant creative advance of process which gives rise to novel entities at each turn. This is the view of nature which regards evolution as of its essence which recognizes the emergence of novel types of existence and order from the matrix of being. The primacy of activity and function over passive endurance is the premise implied by such a view.

This conception serves admirably as an imaginative rendition of natural history. It is, however only a general description of reality. The entire history of Greek philosophy attests to its inadequacy as a metaphysical principle. We are confronted all over again with the ancient problems of the One and



the Many, of flux and permanence. The emergent individuality cannot be accounted for on the basis of the undifferentiated flux alone. In order to elicit a determinate entity from the womb of an indeterminate substratum, it is necessary to introduce some principle of definiteness and determination. In some form or other, the Platonic notion of Form must be introduced as a basis for the differentiation and individuality of things. Actualities are what they are because they are specific exemplifications of the participations of Forms. What must now be done is to show what is meant by participation and how it is possible. This is the problem that Plato himself never attacked quite convincingly.

It is at this point that the Aristotelian principle, that all things have being only insofar as they have reference to concrete actuality, must be introduced. In accordance with the **ontological principle** form as such, is merely a potentiality for "ingression" in actual entities. Creativity considered in abstraction from the actual occasions of the Cosmos which it engenders, is merely the most general and universal description of actuality. Creativity in itself has no character; everywhere it is conditioned. The relation of actual entities to universal creativity would be greatly clarified if it were regarded as that of specific instances to their genera rather than as the relation of an emergent individual to its substratum or of *natura naturata* to *natura naturans*. It is important that we do not consider creativity as such as qualified by extension. The extensive continuum and its associated qualities arise only in the relations of actual entities.

What the notion of creativity implies is that actual entities, in themselves, are not passive substances receptive of form but creative processes. "How an actual entity **becomes** constituents **what** that actual entity **is**, so that the two descriptions of an actual entity are not independent. Its **being** is constituted by its **becoming**."* Actuality consists of atomic occasions each of which is a process whereby the antecedent occasions of its universe are fused in some definite manner into the unity of the new occasion. Being one among the many occasions of the universe implies being a unity which in a very specific way includes the many within itself. The activity whereby an actual entity appropriates aspects of all other entities to serve as elements in its own becoming is what Whitehead calls "Prehension." Any analysis of an actual entity which attempts to retain its concreteness must be analysis into "Prehensions." Otherwise we are merely performing an abstraction. In other words, it is impossible to consider an actual entity in isolation. Its very essence consists in being internally related to all other elements of the universe.

If we revert to a mere familiar vocabulary, Whitehead's view may be expressed by saying that the atomic unities constitutive of the universe are essentially syntheses of experience. Experience comes, thus, to be regarded not as an accident immanent in an experiencing subject, but as the elements from whose integration the subject comes into being. We may compare an actual entity to a center of electro-magnetic disturbance which, from the composition of radiations coming from various sources, acquires an electro-magnetic character of its own. The analogy is a rough one, but it brings out the point that an actual entity is to be considered not as an operating substance but as the result of a composition of operations.

* Process and Reality I, II, 2 Category of Explanation IX.

One more important principle must be mentioned before we can proceed to some description of Whitehead's universe. Prehensions are not the mere appropriation of elements from the universe of events by the emergent event. The prehensions will be conditioned by the given universe at a given time, but **how** the elements of this universe are prehended is peculiar to the prehending entity. Actual entities do not merely feel other things, but they feel them in a given manner. Thus, to bring an example from human experience, the event which is the seeing eye will have as an element the feeling of a stone as grey. The event which is the feeling hand will feel the same stone as hard.* Such things as sense data which determine the manner in which the actual entities constituting the universe enter the constitution of a particular entity are called 'eternal objects' and are for the metaphysics of Organism what the Forms are for Plato. Considered, in themselves, the eternal objects are mere potentialities for entrance into events. They enter into actuality as the defining factors of actual entities through their role of making determinate the manner by which an actual entity prehends other actual entities.

What eternal objects are to have ingression into an actual entity as the subjective forms of its prehensions are not to be determined by anything external. The same (or approximately the same) universe will be felt in different ways by different actual entities. This is what makes for an ultimate atomism despite the organic interrelations of things. Every actual entity is governed in its process of becoming by a subjective aim called by Whitehead the **satisfaction** which is the completion of the unity of that entity. The process (or concrescence) of the actual entity begins with the prehension of all the other entities of the actual universe through the medium of eternal objects. In the next phase the components of the original phase are synthesized into greater unification, and so the process continues until a final unity—the 'satisfaction,' which is the final cause of the process is attained. The process has then reached completion and the entity has ended its life to join all other entities in becoming a datum for the prehensions of new entities which will arise.

This, then, is the picture of Whitehead's world. At any time the given world consists of all antecedent actual entities which become the data for new entities which arise to exemplify universal creativity. The career of the new entity becomes the process of synthesizing the data and eternal objects involved in its prehensions of the universe in accordance with its subjective aim. When this aim is attained, the entity emerges as a 'superject'—as a datum for some new manifestation of creativity.

Such a metaphysical view, undoubtedly, involves a great many difficulties. It is not easy, despite all the analyses of physicists and philosophers, to discard the notion of substance. It is difficult to conceive of process as removed from a substratum which is in process, and to regard an entity as the outcome of operations rather than as the thing in operation. The relation of 'satisfaction' to the process of concrescence is also somewhat paradoxical. On the one hand we are told that the 'satisfaction' is the final cause which guides the process, and on the other hand that it is the 'superject,' the final outcome which emerges as concrete from the process of concrescence. In what manner can

* This is not in accordance with Whitehead's account of sensation but is brought in merely as a common sense illustration.



the as yet unformed satisfaction behave as a final cause? What is to determine the 'satisfaction' in a particular case. We are faced with the dilemma of a process determining a satisfaction on the one hand, and the satisfaction determining the process on the other. The explanation of the relationship of satisfaction to the process is apparently circular.

These points will require greater clarification if the metaphysics of organism is to be intelligible. Nevertheless, it is worth accepting them provisionally, because of the powerful means they provide for interpreting phenomena which, in terms of the classical scheme appeared inexplicable.

The discussion, above, of prehensions and of the role of eternal objects should give us considerable help in tackling the epistemological problem, provided that we recognize that consciousness is a subjective form of feeling which arises at a very late phase in the concrescent process. The difficulties of modern epistemology arose from the confusion of the logical priority of consciousness in knowledge with temporal priority. Consciousness presupposes experience and not vice-versa. Although, logically, the world as it appears in consciousness forms the basis for our knowledge of it, actually, the world is already felt by the perceiving subject through the more primitive prehensions.

It is no wonder that knowledge under the form of consciousness appears to be entirely subjective, for it arises at a stage where the immediate data of prehension are no longer the actual entities presumed to be known, but rather a composition of eternal objects and the subjective forms which arose at an earlier phase. But these arose from the primitive prehensions of actual entities. We are no longer dealing with universals qualifying a substantial mind when we refer to the data of consciousness, we have to do with actual ingressions of the entities known which constitute the subject. The veil between the perceiver and the external world, as well as between cause and effect, is thus raised.

What we regard as the world of mechanical law consists of societies of actual entities. Such societies are characterized by a common form which is inherited from its predecessors by every new member of the society by means of prehensions. An enduring object such as a molecule or electron is a society of actual entities characterized by a serial order. The environment of other entities in which a society is found conditions the inheritance of the social characteristic, so that if the favorable environment is altered, the hereditary trait of the society may cease to be passed on.

Our cosmic epoch is characterized by certain types of law and endurance because of its consisting of societies in a favorable environment. It need not endure forever; its laws including its geometry may change. We see, thus, how new forms of order may emerge in nature and at the same time how an element of permanence is maintained.

We have seen how the metaphysics of organism solves certain fundamental problems of classical metaphysics. It may be the fortune of the philosopher of the future to find new light thrown on the pressing problems of ethics and politics by this philosophy.

Eleazer Goldman

THE RABBINICAL ATTITUDE TOWARDS PROPERTY

The problem of property rights versus human rights, of the prerogative of wealth versus the welfare of society has, in recent years, assumed the form of a struggle between legalism and humanitarianism. The theoreticians of this problem seem to find in this a conflict between strict adherence to the law and the recognition of the fluidity of legal principle. Strict property rights are recognized even by their opponents as a logical implication of the legalistic attitude.

The patent fact that property rights are associated with a very specific type of law is, often, overlooked. That a code of jurisprudence, as strict and as inviolable as the Constitution according to McReynolds, can be developed which shall, nevertheless, be guided by the principle of human self-realization, is forgotten. It is quite interesting, therefore, to consider the ethical background of Jewish Jurisprudence, a system noted for its legalism; for here, despite the rigorous force of the abstract law, we find a profound recognition of social needs and of the priority of humanity to property.

The spirit of Judaism as expressed in the extreme legalism of the Halacha is, essentially, social. The function of the individual consists in his ability to identify himself with and to work for society. To be an individual is not to be a legal abstraction qualified by rights, but to be a living unit of an organic society. The teachings of the rabbis give expression to practical rules of life whereby the individual may advance the welfare of the society wherein he lives.

Although the right of every individual to develop his own capacities is recognized, it is nevertheless recognized that personality is conditioned by its social environment from which it cannot be isolated. "The state," as Aristotle says, "is by nature prior to the individual." What a man is, he owes largely to his society. His proper development depends upon his orientation within society.

It is for this reason that the law plays so significant a role in Jewish life. Through the law the egoism of the individual is curbed for the good of the many. The law, by its very nature, is universal. It is the same for all and is, thus a bond which integrates society. By submission to the law, which all others must obey as well, the individual acquires membership within the whole. In spite of this responsibility of the individual to society, his freedom is retained. He is free to shape his life and to determine his moral interests.

"Individual freedom and social responsibility are the obverse and reverse of the same shield," says Professor Lazarus in his book "Die Ethik des Judentums." The two must go hand in hand to make possible the greatest development both of the individual and of society. Hillel expressed this in his well known proverb, "If I am not for myself, who is for me? and if I am for myself alone, what am I?"

Equality, then, as the condition for individual freedom, must be supplemented by responsibility of the individual. The free man works together with others equally free and responsible for the welfare of all. As Harold Laski says in his "Dangers of Obedience," "Without equality there cannot be liberty and without liberty there can not be the humanization of mankind. For if liberty means the continuous power of expansion of the human spirit, it is rarely present



save in a society of equals. Where there are rich and poor, educated and uneducated, we find always masters and servants. To be rich is to be powerful, to be educated is to have authority. To live in subordination by reason of poverty or of ignorance is to be like a tree in the shade which perishes because it cannot reach the light."

In Talmudic literature we find a constant emphasis on equality, not only from the abstract judicial point of view in the sense of which, today, all men are equal before the law, but on the actual equality of all insofar as they are members of society.

The majority of the rabbis rejected the notions of 'predestination' and 'calling' introduced into modern ethics by Calvin. There are no chosen individuals. Wealth carries no ethical significance and any individual can become rich by chance or by virtue of a good deed.¹

While the implications of the Calvinistic doctrine are that wealth is a sign of salvation, that those who are rich are saved, that wealth indicates God's love for the individual, the rabbis definitely oppose this view, and maintain that "God loves the poor"².

It is to be noted that the rabbinical notion of charity differs fundamentally from its Christian counterpart. Tzedaka, though a religious precept, is social in its application. It was not an act of grace but a social obligation. The Talmud relates instances of the legal coercion of the wealthy to give charity. Philanthropy is derivative of the principle of Justice rather than of any accidental emotional reaction.

In accordance with their regard for the dignity of human personality, the rabbis were adverse to private charity. They recommended that the poor abstain from the acceptance of alms and preferred the most menial type of labor to dependence upon another³. They recognized the demoralizing influence of charity upon the recipient as well as the reluctance of the giver. In the words of Laski, "Philanthropy and social legislation are the taxes the rich must pay to keep the poor in order . . . The rich hate the process of giving and the poor hate them because they are compelled to receive." The rabbis tried, therefore, to endow everyone with economic independence and liberty.

Although the rights of property were respected by the rabbis as fundamental to law and order, property was subject to social control. There was no absolute right to property. The power of confiscation is reserved by the rabbis. The security of property was valued at a condition for social order. These rights, however, were not permitted to interfere with human happiness. The value of property lay in its use. Wealth was not to be employed for the acquisition of greater wealth. Here is the basis for the violent condemnation of usury.

The practice of usury was considered an act of oppression. It takes from the victim not only substance and happiness, but his integrity as well. The legal testimony of the professional usurer, like that of the thief and the gambler was not accepted in the courts. One who acquires wealth from money lending is a "worshipper of golden and silver idols"⁴.

1) See Sabbath 152:b, Kidushin 82, Sabbath 119, Tanchuma Vayishlach.

2) Baba Bathra 10.

3) Sabbath 118.

4) Sanhedrin 7.

This objection to usury is not due to any evil inherent in the act itself which under normal circumstances might be perfectly safe. It is rather because of its exemplification of the use of wealth as an end rather than as a means that it is denounced. The wealth of the usurer is being used only to increase itself. Rabbinical laws sought to curb the accumulative instinct which made an end in itself of wealth ⁵. Of all human desires that for property was regarded as the most pernicious. The accumulation of wealth was the greatest source of evil and corruption. According to Rabbi Joshua ben Levi, wealth is a means for the impure to hide their impurities ⁶. Even the king was forbidden to acquire too much property.

The conflict of property and humanity is evident in the background of Jewish law. In the Jewish state, too, there was the struggle between two classes, one that gives and one that takes, one aristocratic and one, we might say, proletarian. The Sadducees represented the wealthy class, the land owners and the officialdom. The Pharisees represented the general masses. As a result, we find that whereas the Sadducees in order to protect their social and economic interests were opposed to any progressive legislation, the pharisees favored liberal legislation.

"Aristocracies," Professor Laski says, "historically have always suffered from an incapacity for ideas. They cannot share the wants of the instincts of the rest of the society of which they are a part. And they always fail accordingly, to realize that the desire for equality is one of the most permanent passions in mankind."

The Jewish aristocracy, the Sadducees, committed the same error. They maintained that their superior position entitled them to hold the reigns of the Jewish state in their hands.

The Sadducees even attempted to reserve the Temple services for the wealthy class. They maintained that the cost of the "daily sacrifice" should be defrayed by individual Jews and not as the Pharisees claimed by the Trumath Halishka, which contained contributions of all Jews. They, moreover, attempted to perpetuate the class distinction. They regarded the slave as property and compared him to "the ox and to the ass" (שִׁטְרוֹ וְהַחֲמִיר). The Pharisees, however, endeavored to raise the status of the slave to that of a human being ⁷.

The rabbis wanted to dispense with the sharp distinction between the "haves" and the "have nots" that prevailed in their times. They maintained that all evil was a result of this conflict. We might say, perhaps, that their view is similar to that expressed by Matthew Arnold. "Our inequality," says Matthew Arnold, "materializes our upper class, vulgarizes our middle class, brutalizes our lowers."

"The fact that they govern because they are rich," Laski says, "means that wealth is the mark of consideration. What is held out to other classes for

5) Gittin 70:a, Rosh Hashonah 26, Avodah Zara 52, Aboth, Chap. 2.

6) Kidushin 71.

7) Mishnah Yadaim 4:7. See also "The Supreme Court In Ancient Jewish Life", by Dr. Levinthal).



admiration is not elevation of mind, dignity of character, or beauty of life, but position, show, luxury or any other mark by which riches can be displayed. A nation divided into rich and poor is as a house divided against itself."

We are led to believe that the rabbis aspired to substitute a society guided by a common interest for one characterized by conflict and division. When the rabbis state that Messiah will not come until all money will disappear they might well imply that the ideal state will be attained when the source of social conflict—the search for profit—will be eliminated. They aspired to dispense with wealth completely. Only then they thought would a classless society become a fact.

This view is Marxian in nature. But to achieve this end they suggested entirely different methods. They would not talk of "crushing our enemies," for there are no enemies within the state. There are only misguided or misled people. They would not sanction revolutions or similar methods to achieve their purpose.

The very instrument of law which in modern society is used to assure the dominance of the wealthy is employed by the rabbis to assure the social welfare of the many. It is not law, itself, as a tool which by its nature is the oppressor. It is rather those who wield the law and who shape it who turn it to their own interests. The ideal of the Halacha was a law independent of the interests of any save those of humanity as such. It is derivative not from the moral interests of any group of people but from the source of universal morality.

Those, then, who would point to the philosophy of legalism as the ethical basis for the apotheosis of property rights, are merely reading into the framework of this philosophy a content determined by their own interest. A system thoroughly legalistic which shall, nevertheless, serve man and not the calf of gold is perfectly feasible.

Leon Katz

LEGAL AND SOCIAL PROGRESS

In recent months, the newspapers have been arousing the people of our country with screaming headlines and fiery editorials exposing the danger to Americanism and our Democratic system. The Supreme Court and its nullification of Congressional legislation have again become an issue for debate and controversy. Ancient epithets such as "Judicial Oligarchy" and "Court Dictatorship" have been countered with cries of "presidential dictatorship," "unconstitutional," "un-American," "Red," and many others. A new conflict seems to have arisen, upon which depends the trend of future events in our history.

This is an exaggeration. Without desiring in any way to minimize the importance of the point of controversy, we must realize that the problem is a much more important, more general, and more fundamental one. Fundamentally the question involved is: How are we to keep abreast of Social Phenomena? How can we assure for ourselves legal progress proportional to the social progress of our age?

As said, our problem is not a new one. Law is of necessity conservative; on the other hand, the world changes! In a static society, where the relationship between the individual and the group, the citizen and the community, the employer and the employee, are more or less permanently established, the Judge upon whom falls the duty to settle litigation—something unavoidable even in the most perfect systems of society—has a solid foundation on which to base his decisions. The Laws correspond to the general conditions prevailing in that society, and the judge must decide how far a given law was transgressed, what relationship was disturbed by the action of the defendant. The judge would be aided by generally accepted moral precepts and values. In any given case, the determination of right and wrong would be comparatively simple.

This society however does not exist. Everything is in constant flux. At every moment, new, unforeseen, and uncontrollable forces qualify, destroy, and create relationships. Conflict ceases to be the exception and is rather the rule. Old concepts lose validity ere new ones take form. Right and wrong are no longer areas clearly and definitely separated. In this society, law and legislation cannot keep abreast of the times. Yet harmonization there need be. Society and the universal forces have conspired, and as a result human institutions seem to flee from themselves. At any moment we may pause to say in truth, "The old order changes, yielding place unto new." Whether impelled by a human feeling of dissatisfaction or by a notion of expediency and self advantage, or perhaps despite human attempts to stay the present order, progress has been the formula, the trend through the ages. Perhaps there is no goal, merely an aimless surge forward. Whatever is the true condition, progress seems to be in the nature of societies.

Not so our law. Primarily based on codes arranged and set up on a priori grounds, apart from the realities of human experiences, law has remained conservative and backward. Lacking this inherent tendency to progress, artificial means have, of necessity, been introduced to help bridge the gap between the law and the order it seeks to regulate; means such as dictatorships and revolutions that have entered against our will when the gap grew too wide to bridge by legislation and amendment. What is to be done to guard against the



necessity of such objectionable means? By what means can we insure a continuous progress in law analogous to the progress in society?—This is the crux of the problem before us.

Yet this is not all; even at this point complications arise. The purpose of law is to instill stability and normality into human existence. Definite causal relations are established that give the certainty necessary for harmonious existence. For the important characteristic law must have is certainty. A human being must know the consequences of an act to have law possess any validity. Our law must be certain, stable, yet at the same time it must change, it must progress. As Justice Cardozo said, "Law must be stable, but it cannot stand still." Again we have the ancient philosophical problem: How do we reconcile uniformity with change, order with mutation? To project this to the legal plane: Construct a legal system, a legal structure that is definite, yet which possesses enough elasticity to be applicable to new situations, to a changed order. A paradox? Impossible? Perhaps so, but let this very fact of a solution being impossible serve perhaps to alleviate the gravity of the problem.

We must realize that this apparent impossibility of a solution has led to the existence of two extreme schools of legal theoreticians—a school of rest and one of emotion; one view emphasizing the stability, proponents of an application of an inflexible logic, of a strict deduction from first principles as written in the code, regardless of the exigencies of the situation; and another extreme, minimizing, if not nullifying, the value or restrictive power of statutes, so that law, to them, has become entirely the arbitrary opinion, the whim or fancy of any particular jurist who happens to be judge. Both of these groups have chosen to heed one principle without honoring the other. Both have failed to create a legal system applicable to the order of society. Rest and motion, unrelieved and unchecked, are equally destructive. Two distinct tendencies pulling in opposite directions must be harnessed together and made to work in unison. All depends on the wisdom with which this is done, and it is for us to find, if possible, the proper path of compromise, remembering throughout that absolute certainty is impossible and undesirable. Our problem then reduces itself to finding a means of adapting our legal structure to the social structure without jeopardizing to too great an extent the certainty of our laws.

Though it may perhaps appear irrelevant, let us but mention a traditional legal argument. What does the judge do, or what should he do, in interpreting the statutes? The controversy is a long and bitter one, yet we may be pardoned if we adopt the views of men like M. R. Cohen, Cardozo, and Frankfurter. For Professor Cohen ably and conclusively dispels many of the popular notions. Clearly, he shows, the judge is not to try to follow blindly the "intentions" of the legislative body. If legislative intent made law, is it not absurd that when the legislature passes a declaratory act explaining its intention in the act passed, it has effect only from the time of this declaration and not from the time of the original act? If the actual intention of the legislator makes law, what validity has any decision or action prior to the declaration if it was contrary to this intention? Why should not the declaratory act retroact to the time of passage of the original statutes? Moreover, Professor Cohen shows fully that legislative intent is pure fiction. Experience shows that the framers of a law, the committee that reports it, the majority of the two houses that passes it, and the Executive who signs it, are by no means agreed as to its meaning. Which of these varied opinions or intentions is "Legislative intent?"

Another popular but mistaken view insists that the court must interpret the meaning of the statute before it. This cry has been raised by both sides in the recent Supreme Court controversy, and though I might add that many of the "defenders of the Court" have alluded often to the "obvious intention of the Constitutional Fathers," I need not point out the absurdity of the notion that the framers of the Constitution with all the controversies and compromises that occurred, had any common intention; or that a group of men, many of whom were unskilled at Law and Legislation, "intended" this so-called American Democracy that was built up by men like Marshall, Storey and Holmes through a period of 150 years; or that any body of men could have "intentions" with regard to problems they did not face nor could realize. Let us however turn to this second view, that juristic interpretation is a "kind of magic whereby a whole body of law is made to spring out of a printed page." There are still many who believe, in the words of Brooks Adams—"that a sheet of paper, soiled with printer's ink has some inherent and marvelous virtue." Legal rules relate to human life, and grammar or formal logic alone will not enable us to deduce their consequences. The meaning of a statute consists of the system of social consequences to which it leads or of the solution of all possible questions that arise under it. What, otherwise, would be the problem of judicial interpretation? Will anyone be rash enough to deny that it is impossible to formulate regulations that shall be so unequivocal in all situations as to render unnecessary judicial choice from among several possible meanings? How often does judicial interpretation become necessary because the judiciary has to apply a general law to a situation that could not have been foreseen by the legislature? Obviously, the meaning of a statute is a creation by the court in the light of social demands. The fact, for instance, that decisions, like statutes, are not to be interpreted retroactively, demonstrates clearly that the court makes law out of statutes.

There is yet another notion that must be criticized in this attempt to put forth clearly the position of the Judiciary in legal and social progress. I refer to a view prevalent in the democratic countries that in rendering a decision the Judges declare a pre-existing will of the people. This argument has been advanced especially with reference to judicial application of Constitutional Law. This too does not stand analysis. Are we to believe that when Reconstruction leaders forced through the Fourteenth Amendment presumably to protect the civil rights of Negroes, the people intended that states should not be permitted to prohibit laborers from working ten hours a day? It is feasible, perhaps, that a judicial decision should become the will of the people, but are we really to believe in the potency of the popular will when it is well known that on most constitutional questions, the people have no will, because they have never thought about it enough to form an opinion? And does this pre-existing will do an intellectual somersault every time a court reverses a decision? More over, if you were to suggest to a judge that before deciding a constitutional point, a vote of the people be taken, we would undoubtedly be reminded that decisions are rendered in the interest of Justice, not in the interest of a changing will of the majority. As a basis for judicial action, the will of the people must join the "meaning of the statute" and legislative intention in the realm of discarded notions.

The preceding discussion leads us to the inevitable conclusion that our government does not consist of three independent branches. At least with respect to legislation, the Judiciary carries much of the burden that is supposed



to belong entirely to our legislatures. What Professor Cohen refers to as the "phonograph" theory of judicial function, the idea that a judge merely repeats what the law is, without having any discretion or opportunity to influence our legal structure, is obviously fallacious. No matter what the system of government, the courts continue to participate to a large extent in the creation of our Law. The task of the judge is no longer a simple one; the application of Justice is indeed difficult and a task that is fraught with danger; for the decision will not merely favor A against B—it is determinative of the course of future judicial decisions. The judge is making law.

Divided is then the source of our legal progress. It springs in part from the Legislatures through a long and tedious process. Law may however progress judicially, a simpler more direct method, and often too a less objectionable one, since the progress is usually seen only in retrospect, thus eliminating the qualms and objections of those who may object to the progress for any of many reasons. If then we are to obtain a harmonization between our law and the order of society, it is rather to the Judiciary that we must turn our eyes.

It may be inferred from the above that it lies within the power of our Judiciary to bring the law up to date. For judges, no delay is necessary, no debate or vote of a majority must be awaited; the judge sees the interpretation of the statute that is necessary to the progress of the Law and acts accordingly. Our solution, however, is not as simple as this seems to be. There are two major obstacles remaining whose elimination will be essential to any advance we may make towards our goal. The first of these is the fact that as long as there are statutes (and the abolition of these is undesirable since it would remove all certainty from our law and would leave us at the mercy of arbitrary opinions of justices that are only human) judges are not as free as they may have been implied in our discussion. Everyone engaged in making something is limited by the rules of the process and the nature of the material. The judge can only fill the gaps, and though these be numerous and wide they still are only gaps in a texture. What is to be done about a garment that is so worn out, that regardless of the patches applied, it remains unsatisfactory? Our second obstacle is the fact that our Judiciary consists of beings that are only too human. How can we be reasonably certain that they will want to make the Law progress? Or, to disregard the judge as humans, we must decide on what principles will this progress be made? What is progress in law, and what is not? To an attempt to overcome, after a fashion, these obstacles, we shall devote the following paragraphs.

The solution to the first obstacle is the simple one drawn from our analogy. If the garment fails to serve, let us make another. However, let us not press the analogy too far. By this is not meant the codification of a new system of law, but the actualization of a suggestion made many years ago by Justice Cordoza. The laws as they are stated are outdated; their elasticity is almost gone; let us have a restatement of the Laws. "Restatement will clear the ground of debris. It will enable us to reckon our gains and losses, strike a balance, and start afresh." A restatement of the Laws will give us a new opportunity for legal progress, more gaps for judicial interpretation to fill, in an effort to help the Law progress and grow."

What can we find however in the way of a "principle of growth?" Along what lines shall this progress continue? By what light are our judges to follow the path? Here we feel the lack of such a philosophy of law as Dean Pound

had sought, a philosophy that will tell us how law comes into being, how it grows, and most important, whither it tends. A proper philosophy will guard us against views such as Blackstone's that judgment is a process of discovery, not in any sense a process of creation, and against its opposite extreme—that law is a series of "isolated dooms, the principle dethroned, the particular instance exalted as supreme." We will learn to look on law as a body of principles which in their application to new events are to be adapted, molded, and subordinated to an end. Law has lived too extensively on precedent alone; judgment has become too much a matter of statutes, too little dependent on human values. It has lived too much in the past; let us establish for it an aim, a goal, a future. A system of human values must be set up and taught, and until a more extensive philosophy is created, what can be more fitting as an aim of Law than the principle of Justice? The term is perhaps ambiguous and open to interpretation, but the mere acceptance of such a principle as of **supreme** importance would help greatly to minimize the severity of our problem. Of course, judges desire to do justice, but as Prof. Cohen points out, the sense of juristic consistency, the principle of symmetry often outweighs it. Let it then be set down as a principle that symmetry be subordinated to Justice, that the past be subordinated to the future, and that social justice become the principle of legal progress.

Our problem is not solved. The human element on the bench, the control of judges by certain interests, the rapid change of society as against the inherent conservatism of law will continue to make a law lag behind the social order. However if we dismiss as naive the eighteenth century view that there may be drawn up a final code of substantive law to govern human affairs for all time to come; if we restate our laws at any time that a need for this action exists; if we appoint to our courts men of contact and acquaintance with our social order; and above all, if the principle of social justice is explicitly postulated as superior to that of precedent and is set up as the aim of judgment and law, and a complete legal philosophy be created around it, then can we hope to minimize the discrepancy between legal and social progress.

Louis Henkin



THE BLACK LEGION AND THE JEWISH RENNAISANCE

Four or five decades ago elaborate treatises were written concerning the Jewish problem. Scholars of renown such as Leroy-Beaulieu and Lombroso delved deeply into the historical and psychological grounds of anti-semitism. Nahum Sokolow also wrote an extensive work in Hebrew entitled *יגנת עולם* *יגנת עולם* which was widely read. Underlying these scholarly endeavors was the optimistic hope that by analyzing and tracing the causes of hatred and the tragical manifestations against Jews a remedy would be found and a workable solution applied.

This concentration on the problem of anti-semitism resulted in two opposing views as to the solution. The Political Zionist school, organized and led by Dr. Theodore Herzl maintained that the creation of a Jewish homeland would elevate the Jew to a natural and equal position among the nations and would enhance the respect of the world toward the Jew. The Jewish minorities remaining in the diaspora would be treated respectfully like all minorities who possess a homeland which defends them. On the other hand the assimilationists maintained that the best advice was to leave the walls of the ghetto. The Jews should disperse among their gentile neighbors, copying their dress and manner even to the extent of losing entirely their Jewish identity. Then the gentile world would learn that the Jew is an equal, and all the myths about the æviltry of the Jew would be forgotten.

Both these attempts to solve the problem of anti-semitism, although diametrically opposed and antagonistic to each other, had one thing in common. Since two factors were necessary for the existence of anti-semitism, namely the Jew and the gentile in whose country the Jew resided, it was possible to eliminate conflict and friction only by eliminating one of the factors. Accordingly both theories concurred in advocating the elimination of the Jew from the life and institutions of the gentile world. The Zionists, being loyal to their people and traditions, desired the creation of a Jewish homeland in Palestine. The Jews would become free, independent and attain their former glory, while the nations would be relieved of their burden. The assimilationists, on the other hand, having lost the appreciation of everything holy and sacred in Jewish life and tradition, chose the path of least resistance. They preached that the easiest method to eliminate Jew-hatred was to become non-Jews, to eradicate all hopes for Zion and all identification with Jewish aspirations. The Jew then having become perfectly diffused and amalgamated, there would be no more room for anti-semitism.

Recent history, however, has taught us that the dreamers of the ghetto were mistaken. So simple a solution to the problem of anti-semitism proved faulty. The noble aspirations of Political Zionism were utopian, impossible of fulfillment. The Jewish homeland in Palestine, even to the most encouraging outlook can only relieve the Jewish plight slightly. The bulk of the Jewish population must remain in the Golith where they are exposed to persecutions. Even as a moral force to enhance the respect of the nations of the world for us, as Pinsker maintained in his essay, "Autoemancipation," we must admit the influence of Palestine is very limited. Those nations manifesting their anti-semitic policies do not seem to show any deference to our achievements in Palestine. On the other hand, those who believed that assimilation would remove all barriers between Jew and gentile have received a setback from the

recent example of Germany. After having been thoroughly convinced of the impossibility of erasing the characteristics of their nation, they returned to their people.

Thus, today both camps in Jewish life stand disillusioned. They must admit the insufficiency of the former solutions, although no guiding star for the Jewish future has, as yet, been revealed to them. The ocean of anti semitism rages turbulently and threatens to engulf the majority of Jewish communities in Europe. The eternal wanderer stands once more on the crossroads of the world, his eyes lifted heavenward, and asks the perennial question of his ancestors — **מאיין יבוא עזרי?** — "Whence shall come my help?"

However, with the extent of the tragical condition of the Jews in many countries we also observe a reawakening, a realistic acceptance of facts and a fundamental approach. Gone are the days when the Jews devoted themselves to the study of the various theories of anti-semitism, and tried to convince the anti-semites of their error. The Jewish world at present knows how futile it is to attempt to convince anti-semites, since they realize that all theories are merely rationalizations. Taking a glimpse at the various theories of such exponents of anti-semitism as Chamberlain, Duhring, Nietzsche and Schopenhauer, we notice how they contradict one another. We see merely an illogical array of groundless statements with a common leit motif of evil intentions and prejudice. Some say that the Jew is hated because of his haughtiness and his separatist policy, while others maintain the opposite, that the Jew is hated because he invades gentile culture and institutions. Some say that the Jew deserves the enmity of the world because he ignores the principles of Christianity and remains aloof, while others maintain the opposite, that the Jew created Christianity and so poisoned the world. We are accused of being atheists and of being fanatics, of being materialists without an appreciation of the sublime and beautiful, and also of being idealists, floating in the heavens without any sense of reality. Thus the Jewish people realize the irrationality of all these accusations and they discard them contemptuously.

We now fully understand the real motive behind all the rationalizations. Anti-semitism is not due to religious and ethical reasons. It is rather a manifestation of reactionary governments who believe in the suppression of the liberal spirit, who strive for war, whose G—d is the G—d of thunder and lightning. It is a clash between Rome and Jerusalem, fascism and militarism one one side and democracy and liberalism on the other. The Jew who was the bearer of the prophetic ideal of turning the sword to a ploughshare, who believes in the superiority of spirit over all brutal forces is the first to suffer at the hands of those whose philosophy of life is the sword. The Jewish destiny in this respect is the destiny of the Stoic sage who was maltreated because he preached the doctrine of world citizenship.

Such a consideration leads to the conclusion that as long as strife and struggle exist, as long as chauvinism is dominant, anti-semitism will exist. The Jewish problem has a wider ramification, that is, it depends on the future of all liberal and progressive elements. This brings us to the understanding of our sages who said **אין בו דור בא אלא ברור ייבולו זבא**. 'The messianic period will not come until the entire world becomes righteous.' To achieve this goal the Jews must struggle and strive for the victory of liberalism and world peace.

Although this outlook is very pessimistic inasmuch as it takes away from us the hope of solving the problem of anti-semitism in the near future, and postpones it for the end of the days, yet it is beneficial because it offers us a realistic orientation in our life. The Jewish renaissance which formerly branched out in the two movements of Political Zionism and assimilation will have to



change its course and assume a new direction. By realizing that the Jew must remain a Jew in exile and that his future depends upon the future of all civilized mankind, the Jew will endeavor to live his own cultural life and will strive for everything noble and ideal. The focal point of attention for Jewish leaders must be the unification of all Jewish minorities in the diaspora and the formation of one nation, a nation which is not bounded by territory and which does not possess an army, a nation which simply lives its own cultural life and enhances the ideals of humanity.

Indeed we find this new orientation in the Jewish renaissance exemplified by the various movements for Jewish nationality rights in Russia and Austria at the beginning of the twentieth century, movements which culminated in the minority rights clauses of the Treaty of Minorities. It is a well known fact that the Jewish delegation at the Peace Conference of Paris was instrumental in bringing about its enactment. At the beginning of the Jewish renaissance, which was the Jewish emancipation in France at the time of Napoleon, there was an entirely different attitude on the part of Jewish leaders.

Napoleon made the granting of equal rights to the Jews hinge upon the question: Whether the Jews were a race and nation or merely a religion. If they were only praying to G—d in Hebrew, as the liberals of that time expressed themselves, then they were citizens in all respects, they were Frenchmen of a different denomination, and as such were entitled to all the benefits of civil laws. If the Jews were a nation for themselves then they had to be treated like a nation within a nation, an attitude which Napoleon expressed when he wanted to establish special laws for Jewish business men.

To settle this fundamental issue, Napoleon organized the **בנהדרין**, a body of specialists in Jewish law, having full authority to present the viewpoint of the Jewish people. Specific questions were presented to them, inquiring about the patriotism of the Jews, and investigating if the Jewish law was ignoring the civil law, etc. The **בנהדרין** decided that the Jews had only their religion in common, but that in all other respects they were patriotic Frenchmen and professed full obedience to French law.

When we compare the attitude of the Jewish people at the beginning of Jewish emancipation and the present viewpoint demanding nationality rights, we see a new trend in Jewish history. The Jew is now turning to himself. He learned that it is useless to deny his identity. International anti-semitism has proved to the Jew the inadequacy of Palestine as a solution and also the futility of assimilation. The Jewish people are now convinced that they must live a unified and true Jewish life, and build their hopes on the future victory of the humane elements of the world. It is the Jewish destiny and privilege to be always identified with the liberal forces of mankind and participate in the struggle for Peace and Justice.

It is understood that the importance of Palestine as a constructive force in Jewish life is not minimized. Our achievement in Palestine helps us to feel the positive value of our cultural nationalism. But it is merely in this respect of a **מרכז רוחני**, a spiritual center as preached by Ahad Haam, developing our inner moral strength, and not as the foremost political solution. We must be open-minded; the time of humbleness and slavishness in our history is ended. We have to be Jews not because the gentile world will not accept us, but because of our free will to live, because of a profound realization of the worthwhileness and beauty of our religion and moral teachings for us and for the destiny of the world. We must feel in all the fibres of our being both the need and privilege to carry on completely and fully all those glorious teachings which our heroic ancestors have preserved for us through centuries of darkness, persecution and suffering.

Gershon Romanoff

ACTIVITIES





STUDENT COUNCIL

IRVING RIBNER, President

FRED KOLATCH, Vice-President

LOUIS WERFEL, Secretary

AARON KAPLAN, Athletic Manager

MORDECAI GABRIEL, Editor

LOUIS HENKIN, Editor

CLASS OFFICERS

Senior Class

ABRAHAM COHEN, Pres.

ELEAZER GOLDMAN, V. Pres.

Sophomore Class

BENJAMIN KREITMAN, Pres.

A. LEO LEVIN, V. Pres.

Junior Class

SIDNEY GREENBERG, Pres.

NORMAN GOLDKLANG, V. Pres.

Freshman Class

SEYMOUR KRUTMAN, Pres.

MAX E. BLACHOWITZ, V. Pres.

Sixty-six

MESSAGE FROM THE PRESIDENT

The Student Council of 1936-1937 inherited from its predecessor an extensive program of student activities. The program for this year was one of intensification rather than of extension. Various individual activities were developed along broader lines and an attempt was made to integrate the extra-curricular program. For the first time, in the history of the student organizations, there was an attempt made to stimulate social entertainment in the dormitory by arranging for the several classes to hold "socials."

One of the very first actions of Student Council this year was to turn over the maintenance of the college library to the administration. Last year the library had reached the stage where it was too large to be run by student volunteers. The proper operation of the library required a paid librarian who could devote full time to library work. Since the library has received the proper staff and members of the faculty have begun to lend their support, it has expanded rapidly.

In the field of athletics Yeshiva, this year, has maintained its former facilities for student recreation and has also added several new features which proved quite successful. With the advent of a coach for the basketball team, the Yeshiva College Varsity attracted more student interest than ever in the past. The varsity was enabled to enter into intercollegiate competition with more self-assurance and to render a better account of itself in this phase of sport activity. Interest ran high in this year's basketball intramurals in which many students participated. The Student's Recreational Room was further equipped to offer relaxation to the undergraduate body. Introduced for the first time in Yeshiva College were the handball and ping-pong tournaments. Both these activities met with overwhelming popularity among the undergraduates. The Chess and Debating Teams functioned with customary regularity and achieved a number of laudable victories in their respective fields.

The financial needs of the students were taken care of through the medium of the newly established Usdan Memorial Loan Fund and the student Employment Bureau, which organization placed a larger number of students in remunerative positions than hitherto. The Student Cooperative expanded its activities within the last year to include many more necessities and provide for a greater variety of student needs at reduced prices. The International Relations Club has brought to Yeshiva College recognized authorities who have presented various viewpoints on vital topics of the day.

The Commentator, official undergraduate newspaper, intensified its work this year by appearing as a weekly. The publication continued its policy of fearlessly raising fundamental issues which affected the student body and occupied a leading position in advocating constructive measures for the welfare of the institution.

Hapoel Hamizrachi, in an effort to acquaint Yeshiva College students with its ideology, continued its activities in behalf of Zionism with the assistance of Student Council.

In order to stimulate student interest with regards to problems facing the students of this country, Council deemed it advisable to send delegates to



the National and Middle Atlantic Conferences of the National Students Federation of America of which Yeshiva College is a member. Delegates were also sent to the Histadruth Hanoar Convention held in Philadelphia.

The activities enumerated above indicate a healthy attitude on the part of the Yeshiva College student and make for the creation of a more wholesome atmosphere at Yeshiva College.

Student Council ever since its inception has deemed it its uncompromising duty to continue functioning as an autonomous body representative of free student activity and thought. All attempts at a limitation of this prerogative notwithstanding, it has continued to uphold its principles and to forge ahead on the trail blazed in previous years. Student Council has shown in no uncertain manner that it is fully capable of managing its extra-curricular affairs and providing for student welfare along those lines.

The Faculty-Student Relations Committee, more than any other body in the institution has been responsible for the establishment of a closer relationship between faculty, administration and student body. Nevertheless the relationship is still not close enough to assure a mutual understanding and combined effort at improvement of the students' lot. It is my sincere hope that such mutually beneficial cooperation will be established in the near future. It follows logically that the Faculty-Student Relations Committee be the potent factor in effecting such a coordination of endeavors at Yeshiva College.

The Faculty, Students and Administration have every reason to pride themselves in the accomplishment of Student Council and to encourage it in its efforts to make Yeshiva College worthy of taking its stand in the forefront of institutions of its kind. The Administration in particular, should realize now that Student Council and its leaders always feel their responsibility to the institution and will never bring disgrace to Yeshiva College.

SERVICE GROUP





GOVERNING BOARD

MORDECAI GABRIEL
ELEAZER GOLDMAN
GERSON APPEL
ARNOLD MILLER
ABRAHAM NOVICK
LESTER M. SILVERMAN

Editor-in-Chief
Managing Editor
News Editor
News Editor
Sports Editor
Business Manager

COMMENTATOR

Headed by the second governing board of its life, The Commentator launched its fourth semester of existence with the determination to set forth the work that had been started by its pioneer leaders.

Feeling that its phenomenal growth during 1935 and 1936 had established it firmly in the school, the governing board felt that The Commentator was sufficiently stable to warrant its expansion.

Accordingly, the undergraduate newspaper was changed from a paper appearing twice a month to a weekly, thus greatly amplifying the news coverage of The Commentator.

The change to a weekly schedule not only permitted a more balanced presentation of college news, but also made possible the inclusion of a number of new features.

The editorial page was brightened with the publication of weekly cartoons commenting on local topics of interest. A regular column by Eleazer Goldman appeared throughout the year, containing viewpoints on current events.

A review column by Harold Polikoff made itself very popular with its pointed criticisms of the modern drama and cinema.

The growth of exchange relations between The Commentator and college newspapers throughout the country made possible a weekly column devoted to gleanings of light items 'From the Sticks. The column was written by Lester Silverman.

A project inaugurated this year which had phenomenal success was the



weekly journalism class sponsored by The Commentator. Here members of the staff met every Tuesday afternoon for instruction in the art of journalistic writing as well as the technical aspects of newspaper publishing and editing.

This year The Commentator again participated in the National Scholastic Press Association's critical service.

Judged on a basis of make-up, typography, and content, The Commentator emerged with a rating of first class honors. A high score was given to the editorial content and policy.

The policies of the Commentator during the year were a renewed exposition of the thesis that academic progress can be made only through the recognition by administration officials that arbitrary measure and dictatorial policies react to the detriment of the school.

The preservation of an independent and assertive faculty opinion on college policies was stressed.

During the year the Commentator campaigned actively for the appointment of a dean and against the five year plan, suddenly instituted at the beginning of the year.

The establishment of Commentator's internal structure on a fixed basis and its system of promotions, made possible, this year for the first time, the choice of a Governing Board that had "come up from the ranks" on the basis of merit.

Editor-in-chief next year will be A. Leo Levin, who was recipient last year of the Feuerstein journalism award for outstanding service on the Commentator staff.

Assisting him will be Arnold Miller, as Managing Editor; Morris Landes, News Editor; Herzl Freed, Sports Editor; Bernard Plisskin, Business Manager.

Thoroughly experienced by their training on the staff, the members of the new Governing Board give every indication of carrying on valuable constructive work and a salutary influence on the college.

COMMENTATOR STAFF





DRAMATIC SOCIETY

During the past year the activities of the Dramatic Society were confined in main to experimental work. A number of students, interested in the various phases of theatre production, attended meetings where plays were read and production technique discussed.

The members of the society had high hopes of again producing a play this year. This hope was also shared by the entire student body, which recalled last year's successful presentation of "Journey's End." Especially since the cast of last year's production remained intact, it was assumed that the Dramatic Society would encounter little difficulty in preparing a play.

Nevertheless, the group's hopes for a production did not materialize. This was due mainly to the lack of sufficient funds. Another difficulty was the necessity of procuring a work which would employ only male members in its cast. Thus, despite the efforts of Dr. Kenneth F. Damon and Harold Polikoff, the society's directors, plans for a production were abandoned.

The group hopes that next year provisions for a suitable play and sufficient funds will be made at the very beginning of the semester, so as to insure an active and successful season. Plans for a playwriting unit to be established within the society, are at present being formulated. There are even rumors circulating that the organization plans to produce a motion picture the coming year.

The officers of the society for the past year were Mordecai Gabriele, president, and Harold Polikoff, director.





LESTER SILVERMAN, Chairman
LAWRENCE CHARNEY HAROLD ROSENMAN
BERNARD PLISSKIN

CO-OP STORE

The co-op store has closed its doors for the season, and in so doing brought to a close another highly successful year in its short history.

Judging by its popularity with the student body, it is probably the most indispensable of all student activities. Ever since its inception, it has been the haunt for all student hubbub, whether in search of candy or stationery, whether for the Commentator or Collegiate Digest, or even if the ultimate goal is nothing more than an opportunity for rambling conversation, or "Jimmie" Rosenman's latest edition of jokes, the Yeshiva student eventually lands in the Co-op store.

Apart from its function as the clearing house for Yeshiva verbosity, the store caters faithfully to the various demands of the student body. It has been able during the past year to expand and to introduce many novelties for its customers. The selection of candy and cigarettes has been enlarged. College stickers, banners, personal stationery, as well as a limited line of wearing apparel were introduced, and all items proved to be very popular.

In addition, the Co-op store procured books for many students at greatly reduced rates. At present, it has contacts with many of the largest publishing houses for this purpose.

The managers of the store for the past year were Lester Silverman '37, chairman, Harold Rosenman '37, Lawrence Charney '38, and Bernard Plisskin '39. The latter two were chosen as co-chairmen for the coming year.



GEORGE SILVER, Captain
SAMUEL H. PRERO LAWRENCE CHARNEY
EDWARD M. TENENBAUM

CHESS TEAM

The chess team, one of the oldest and most successful of extra-curricular activities, again participated in inter-collegiate chess competition during the past year. However, the standing of the team in the Intercollegiate Chess Tournament gave adequate evidence of its greatest handicap,—the lack of tournament experience. Despite this they managed to defeat Columbia and tie Cornell which is occasion for at least a subdued celebration.

Because matches with other colleges could not be arranged during the regular season, a system of post-season games was introduced. In the only game played, Yeshiva engaged St. Peter's and emerged victorious by a score of $2\frac{1}{2}$ — $1\frac{1}{2}$.

Highlights of the season were George Silver's defeat of the No. 1 inter-collegiate chess champion in one of the biggest upsets of the tournament and Ben Sincoff's barely missing the capture of the 4th board intercollegiate chess championship medal by half a point.

Last year's team consisted of George Silver '37, captain, with Lawrence Charney '38, Milton Shapiro '39, and Benjamin Sincoff '39 playing in the order named.

Captain-manager of the new team is Lawrence Charney '38. Open competitions will be held next term to determine the other members of the squad. Several colleges have already been contacted for pre-season practice games and as a result, a more successful season, with a general increase in chess enthusiasm is expected.





DEBATING SOCIETY

Debating has always played an important role in extra-curricular activities at Yeshiva College. This year saw more debates than any year previously and even as this article goes to press, our debating season has as yet not come to an end.

In the early part of November Dr. Kenneth F. Damon, Faculty Adviser of Debate chose two teams, after listening to the tryouts participated in by all students interested in the forensic art. One team consisted of Samuel H. Prero '37, who was also elected president of the newly formed debating society, Benjamin Kreitman '39 and Boris Rabinowitz '37. This team opened the fall season by debating with New York University. As subject matter the Pi Kappa Delta topic was chosen. Yeshiva upheld the affirmative of the topic "Resolved that Congress be empowered to fix minimum wages and maximum hours in industry."

The chairman of the evening was Senator Albert Wald who represents the 17th Senatorial district in the New York Legislature and who was the author of the Wald Bill for minimum wages.

This debate was to have been a decision debate but because one of the judges did not appear, the Senator did not wish to take the responsibility upon himself.

During the intermission Senator Wald related his experiences in the sponsorship of the Wald Bill which was passed by the legislature but was declared unconstitutional by the Supreme Court.

When interviewed later he expressed his opinion that the visiting team had the better of the presentation but that Yeshiva had been stronger in rebuttal.

In the second debate of the season an innovation was made. This debate, with another N. Y. U. team, marked the first intercollegiate, extra-school debate to be held this year. The Yeshiva debating team represented by Chairman of Debate, Samuel H. Prero '37 and Edward M. Tenenbaum '37, Vice-President of the Society, defended the negative of the topic "Resolved that a College

Education for Women is a Waste." This debate took place at the Grand Opera House in New York City and was presented before the Manhattan Link of the Order of the Golden Chain, a Jewish women's organization related to the Masonic Lodge. Our team fought for woman suffrage.

A second team composed of Harold Polikoff '39, Wolfe Charney '37 and Benjamin Bernfeld '38 was to oppose St. John's University, but this debate did not materialize because of the advent of the winter examinations.

The spring term opened with a debate at the Yorkville Temple before a branch of the Pythians. Yeshiva was represented by Benjamin Bernfeld '38 and S. H. Prero '37.

Forensic relations with Brooklyn College were opened in March with a debate on the Pi Kappa Delta topic at Brooklyn College. Yeshiva orators were Samuel H. Prero '37 and Benjamin Kreitman '38, Secretary of the Debating Society.

The most outstanding debate of the Year was the Radio debate with the representatives of the University of Otago, New Zealand. The team, consisting of two men, made a good-will tour of the entire United States and on June 1st over W.H.N. argued the advisability of leniency in the treatment of criminals. Spokesmen for Yeshiva were Samuel H. Prero '37 and Harold Polikoff '39.

For the coming year plans have already been formulated. Invitations to debate have been sent out to all metropolitan colleges and also to colleges of nearby states.

Plans are being made for a Speakers Bureau to be under the auspices of the Debating Society. This added task will also be directed by the Faculty Advisor of Debate for the coming year, Dr. Kenneth F. Damon. Prero has volunteered his services to act as coach for the next year's Debating Society.

Officers for the next year are Nathan Levinson '38, President of the Society, and Benjamin Kreitman '39, Manager of Debate.

LIBRARY STAFF



Seventy-five



INTERNATIONAL RELATIONS CLUB

Because of the invaluable service it has rendered in stimulating the interest of the student body in international problems, the International Relations Club, at the culmination of its fourth year of existence, has firmly established itself as one of the most popular extra-curricular functions of Yeshiva College. With the aid of Dr. Aaron Margalith, faculty advisor of the organization, some of the foremost lecturers in all fields of international social and political affairs were obtained. Many important periodicals, summaries of international news and books on foreign relations were secured for the library through the Carnegie Foundation. Most noteworthy was the inauguration of a series of peace forums dealing with the various aspects of war and peace.

At the beginning of the year, August Claessens, an active worker for peace in the New York Legislature during the World War, presented the problem of peace and war from the point of view of social psychology. The speaker pointed out that our entire environment, directly and indirectly, leads to war. He stressed the need of eliminating these subversive elements through a radical change in our culture. At a subsequent meeting, Mr. Claessens presented a sociological view of the causes of war. In this lecture he offered a similar solution to the vexing problem; namely, to remove the causes of war by constitutionally alleviating the economic burden of the people.

The government of Soviet Russia, especially in relation to its attitude towards the Jews, was discussed by two prominent authorities on the subject, Mr. Isadore Glauberman and Dr. Mordecai Grossman.

At the request of its members, the organization arranged for three lectures by members of the faculty. Dr. Solomon Liptzin, head of the German Department, discussed the problems and the status of the Jew on each of the three continents he recently visited. The speaker presented the program of the Jewish State Party of which he is president, stressing the need for united action and co-operation in improving the future of the Jew. Dr. Margalith led an informal round-table discussion at which he suggested the conversion of the British mandate over Palestine into a purely colonial bond. This, he said, would possibly secure for the Jews greater co-operation from England in their struggle with the Arabs. Dr. Belkin, instructor in Greek and Talmud, reviewed the international relations of the first few centuries of the common era.

As in former years, Dr. Nathan Reich, instructor of economics at Hunter College, addressed the club,—this time on the topic, "From Political to Economic Democracy." In the course of his lecture Dr. Reich traced the relationship between democracy in politics and in economics.

During the fall semester, Aaron Kaplan '37 served as president with Nathan Levinson '38 vice-president, and Harold Polikoff '39 secretary. In February, however, the club was completely reorganized. An appointed governing board was substituted for one chosen by election, a provision being made that all succeeding officers be chosen at the beginning of each semester by the outgoing board officials. Nathan Levinson '38 was appointed president, Isadore Miller '38, vice-president, Benjamin Kreitman '39, corresponding secretary, Philip Kaplan '39 recording secretary, and Albert Lewis '38 publicity director.

POEL HAMIZRACHI

The past year has seen the continuance of a policy to make the Poel Hamizrachi a potent ideological influence in Yeshiva in order to stimulate thought in the Torah V'avodah direction, rather than to insure its mere organizational existence.

With the adoption of its constitution in January, Poel Hamizrachi definitely established itself as a college activity designed to serve as an outlet, in religious channels, for Zionist aspirations of the undergraduates.

Under the leadership of its president, Simon Shoop, new blood was drawn into the organization through the medium of smokers, which had proven to be so successful last year. The first affair of this type was held November 1st at which Mr. Israel Epstein, National President of the Poel Hamizrachi, was the guest speaker. Enthusiasm ran high throughout and the celebration was noticeably a popular one.

A new and far reaching departure was made this year with the inauguration of a weekly Friday evening Oneg Shabbat at which topics of Jewish and Zionist importance were discussed in a true Zionist atmosphere amid Hebrew songs and chants. Prominent speakers were invited to attend and students frequenting these meetings were privileged to hear Professor Solomon Liptzin, President of the Jewish State Party of America, and member of the faculty, Morris Lifschutz, Vice President of the National Council of Young Israel, and many others.

These public forums were so stimulating in nature and so characteristic of the genuine Eretz Yisroel spirit that they became a regular weekly event in Yeshiva life, looked forward to with high anticipation.

The organization sent Mr. Shoop as delegate to the National Convention in Chicago last January to bear witness that Yeshiva College was still the breeding-place of future Zionist leaders, impregnated with Torah V'avodah spirit.

As the year comes to a close, the Poel Hamizrachi has instituted a change in the executive system of the organization which it hopes will be of lasting benefit. An executive committee consisting of Aaron Walden '38, Gersion Appel '38, Isaac B. Rose '38, and A. Leo Levin '39, all possessing equal powers, has replaced the former office of presidency as the guiding force. Thus there will be not one president but four actively participating leaders in whose hands will lie the decisions of all important matters of policy. Experience has shown that because of pressing duties involved, one student alone could not develop the organization to its fullest potency. It was felt that a diffusion of power by the placing of responsibility for each important phase of activity in the hands of a different student would create a more efficient executive machine. It is hoped that this plan will prove successful and the Poel Hamizrachi will more firmly intrench itself as the Zionist organization of Yeshiva College.



STUDENT LOAN FUND

The Student Loan Fund, a popular activity at Yeshiva where student cooperation is most evident, has continued to function efficiently during the last year under the chairmanship of Messrs. Tenenbaum '37 and Polikoff '39. The practical value of the loan fund was clearly shown by the great increase in the number of loans, despite the meagerness of capital. It is gratifying to note, moreover, that the loan fund suffered no financial losses.

The generosity of the Usdan family played an important role in the expansion of the activities of the loan fund during the past year. The Usdan family, which was represented at Yeshiva by Leo J. Usdan '36, donated the substantial sum of two hundred dollars to aid students who found themselves in need of a small sum of money for a short period.

The donation of the Usdan family was appreciated not only for its intrinsic and immediate value, but particularly because of the favorable direction towards which it points; namely, the continued interest in vital problems that confront Yeshiva students.

Mr. Tenenbaum and Mr. Polikoff reported that although comparatively few students have been refused loans because of a lack of funds, and although they were able to renew many loans, they hoped that the capital of the fund would be increased during the next year so that it would be possible to increase the time for which a loan is granted as well as raise the maximum amount of money which may be borrowed.

HEALTH SERVICE

This year marked the removal of the Yeshiva Health Service from its former suite on the fifth floor of the dormitory to a group of four rooms on the second floor. The rooms allocated for this purpose were renovated and painted to provide proper quarters for the medical staff.

Retaining the system and organization used in the former quarters, three of the rooms were given over to occupation by an infirmary, an examination room, and a health office, while the fourth room provides a permanent residence for two members of the student medical staff, Julius Dorfman '39 and Arnold Miller '39.

Despite numerous obstacles which arose as a natural outcome of crowded schedules and a lack of available free time, a heartening forward step was taken this year in the work accomplished by the Health Department in providing for physical examinations of almost every student in the college.

A clinic was maintained every Friday, during which time regular visits were made by physicians of the medical staff, and students in need of treatment were cared for. The opportunity of consulting with the staff doctors was freely given at these clinics and many students took advantage of this to secure treatment and advice. In all this work, Dr. David A. Swick, Medical Director of Yeshiva College, has spared no effort to introduce efficiency and order for the purpose of facilitating the tasks of the staff.

In order to make immediate attention available to all students in the dormitory who might be in need of medical care, a student medical committee, consisting of Julius Dorfman '39, Milton H. Elefant '39, Arnold Miller '39, and Paul Burstein '39 was appointed. Max Halpert '38 acted in the capacity of head of the staff and as liaison man for the requirements of the department.

ALUMNI

Reinvigorated by the class of '36, which increased the number of ex-Yeshiva men to almost one-hundred and fifty, the Alumni Association completed the most successful year of its existence. For not only have Yeshiva graduates improved their attendance at meetings, which in former years has been almost minyan-like, but also lent their aid to the various functions undertaken.

During the winter many of the graduates contributed their services on Yeshiva College Shabbos, speaking in various synagogues and helping spread the name and purpose of the college. The ex-Yeshiva men also turned out en masse to help make the Theatre Party held in February a success. As a result of their efforts not only was a profit of one hundred dollars realized, which in itself served to make the affair successful, but the production itself, "The Water Carrier," directed by Maurice Schwartz, was enjoyed immensely.

The Alumni have also contributed substantially, both individually and as a group to the growth of the College Library. It is heartening to note that this important department has been of constant interest to every one of the graduates.

The Association showed further its active interest in school affairs by appointing a Dean Committee to investigate ways and means of securing a suitable man for the position.

The journalistically inclined graduates demonstrated their talents in the Alumni Quarterly, whose first issue appeared at the end of March. The hope was expressed that the journal would appear as a quarterly and not merely as an annual. Eli Levine '32, the Editor-in-Chief, was aided by Gershon Feigon '36, Associate Editor, Leo Usdan '36 Business Manager, and Louis Muss '36, Circulation Manager.

The athletic prowess of the former Yeshivaites was demonstrated in their basketball game with the Yeshiva College Varsity. The score is not of consequence, for it merely showed that the graduates had spent more time poring over their Yoreh Deahs than practicing fouls.

The outstanding affair of the season will be the annual stag dinner given by the Association to officially induct the Class of '37 into their ranks. At this the final meeting of the year, the officers for the coming year will be elected. As in former years, the affair will attempt to demonstrate how informal Yeshiva graduates can be. An enjoyable evening can be expected, since all speeches will be limited to five minutes.

The officers of the past year were Israel Upbin '32, President; H. Muss '32, Vice-President; J. Matz '32, Treasurer; E. Levine '32, Historian; and I. Goldberg '33, Secretary.

Now that the alumni is increasing in number, it is becoming extremely difficult to keep track of their activities. Many of them have not left the Yeshiva halls, but are serving in various capacities, from the exalted position of Registrar to mere miserable Yoreh Deah-niks. Yet the majority of the graduates are publicizing the Yeshiva in various parts of the country as Rabbis as teachers, and as students in graduate and professional schools.





But, if you must know the particulars . . .

Of our first grads, Rabbi Chaim Goldin of Goldust twins fame, is now preaching at Newburyport, Mass. Rabbi Max Hirschman, who is married and has a son, is doing splendidly as head of the Troy rabbinate. Maxwell Hoch is the spiritual leader of the Young Israel of the Concourse. Our other New England representative is Rabbi Mendel Lewittes who pays income tax as rabbi of Portland, Maine. The aristocrat of them all is Rabbi Julius Washer, who has just returned from a vacation in Miami with Mrs. and Miss Washer. Joseph Kaminetzky is principal of the Jewish Center Hebrew School, and is doing very well indeed. Joseph Lief from Boston, is the head of the Talmud Torah in Coney Island—besides, of course, guiding the destinies of the newly organized Tammany administration. Jacob Hartstein is still registrar at Yeshiva College. Joshua Matz believes in miracles and is trying to balance the Yeshiva budget. Eli Levine is instructor in chemistry. Sruily Upbin is now head of the Young Israel Employment Bureau (and Please G—d, will be married in June).

The class of '33 sent Jacob Agushevitz (Agus to you) to Somerville and Philip Brand to the Bronx. Fetchy Friedman has increased by two the number of carloads of food now daily shipped into Montgomery, Alabama. Aaron Dechter and Nathan Jacobson are studying at the Jewish Theological Seminary. Yeshiva's Concourse is the hangout of Isaac Goldberg, who, as college librarian, would appreciate bigger and better contributions to the library. Abe Gutterman is clerking in a law office and Leo Podolsky is raising chickens and a family in Palestine. Norman Revel is digging for oil in Texas, and Hirschel is a "Chuchmas-Yisraelnik."

Abraham Avrutick, Israel Friedman, and Morris Funk are the '34 class' representatives in Mass. Norman Siegel and Harry Polacheck are members of the Yeshiva Faculty. Archie Kellner is studying "Nevailos" and "Traifos" in Rush Medical School. Samuel Deutsch is publishing a digest of Jewish Current Events (write 509 Pine St., Chattanooga, Tenn. for a free copy.) At the Jewish Theological Seminary and copping all prizes are Isaac Tobin, Jacob Hochman, Jacob Hurwitz, and Asher Block.

David Petergorsky '35 will sail for London's School of Economics in September. Louis Simsowitz and family are at Peekskill, N. Y. Bernard Berson is at Bangor (yes, he's married.) Sidney Kleinman in the wilds of the Bronx and David Wachtfogel at Hornell, N. Y. "Butch" Faivelson, we hear, will shortly return from Mir. And Marvin Elefant, Israel Mowshowitz, Louis Leifer, and Benjamin Sherman are still wrestling with the Yoreh Deah.

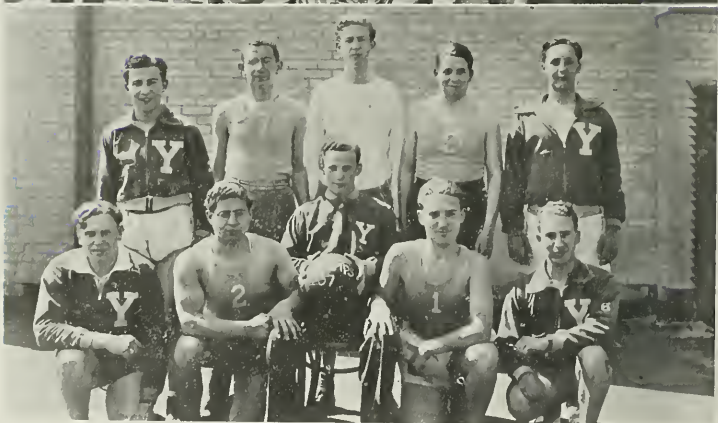
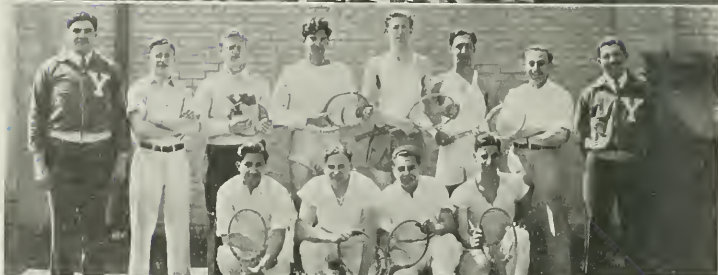
Of the yearling alumni of '36, Theodore Adams, Max Bernstein, Aaron Greenbaum, Sidney Kurtzman, Bernard Lander, are still around the Yeshiva, as are Isadore Marine, Louiss Muss, Morris Poupk, David Pruzansky, Nathan Taragin, Philip Tatz and Morris Werb. Morris Dembowitz is in Jews College, London, and Marvin Hurwitz and David Mintz are studying medicine in Scotland. Of the six law students, Abraham Friedman, Leo Usdan and Irwin Zolt are at N. Y. U., David Schmerler and Elihu Kasten at Columbia, and A. Greenberg at Harvard. Hy Aronoff is taking his Masters in Public Health and Simon Noveck his Ph.D. in Economics.

Of the class of '37

ATHLETICS



REF
NOV



VARSITY BASKETBALL

VARSITY TENNIS TEAM

INTRA-MURAL CHAMPS

YESHIVA SPORTS

VARSITY BASKETBALL

Yeshiva's determination to win for itself a place in the world of inter-collegiate athletics found expression this year in the acquisition by Student Council of a salaried basketball coach, Milton Trupin, former C. C. N. Y. star and All-Eastern forward.

The enthusiasm for this new student venture resulted in an unprecedented turnout at the first practice session. Trupin proceeded to add polish to the veteran players and develop new stars. The squad engaged in two months of gruelling practice scrimmages with teams coached by Trupin and Hy Aronoff '36, former varsity captain. Preparations for the team's debut on the basketball court were marred as several men took sick during the cold November weather.

The Quinhooplets (new name for the varsity that struck a Commentator sports writer in the late hours of one night) emerged in their blue and white uniforms for their first public appearance of the season at the Webb Institute of Naval Architecture court. Webb led throughout the game, tallying its points by high shots from mid-court. Yeshiva tried in vain to overcome the lack of practice under a high ceiling and lost its first game to the Institute by the score of 32—22.

The Blue and White played its second game on the opponent's court in an encounter with Brooklyn College of Pharmacy. Again the Quinhooplets met with disaster. They were outclassed by the Apothecaries all evening and even a spirited second half rally by Yeshiva could not break the lead. Coach Trupin attributed the 32—23 defeat to the fact that "most of the players were young and inexperienced. The height of the ceiling was again cited as a factor.

The varsity's first home appearance was against St. Joseph of Washington Heights and resulted in a screaming headline in The Commentator announcing the first victory. The Blue and White overwhelmed the visitors from the first moments of the game until the closing score of Yeshiva 45, St. Joseph 15. The visiting coach, who has for many years trained these traditional rivals declared, that this was the finest team Yeshiva has had. Mager and Koslovsky starred.

Defeat hit once more as a heavy C. C. N. Y. Evening team crushed the varsity by the score of 52—33. An invasion into the wilds of New Jersey met with similar fate when Yeshiva went down smiling to the Hudson College five in a frolicking game by the delightful score of Hudson 52, Yeshiva 19. Efficiently enforced intercollegiate basketball rules were the cause of much distress and Captain Max Levy took much time out for heated chats with the referee. His team, however, proved to be better conversationalists than basketball players as the humbling score will testify.

Mid-year examinations and subsequent vacation had an invigorating effect upon the varsity. The first engagement of the new semester saw Yeshiva tie Manhattan College of Staten Island on the home field. Scoring was close throughout the proceedings. A fist fight between Capt. Levy and Hough of Staten Island prevented continuing the game in the extra period after Yeshiva had evened the score at nineteen points. This incident was the only friction



point in intercollegiate competition which the home team encountered.

A series of home games resulted in four straight victories for the Blue and White. N. Y. U. Dentistry was unable to penetrate a strong zone defense and went down to defeat by the score of 44 to 19. N. Y. U. Commerce followed suit by succumbing to Yeshiva, the score being 30—17. Levy starred in both games.

Riis House enjoyed but little of the game with the Quinhooplets. Except for a brief rally, the latter was never in danger and maintained a comfortable lead. In the closing moments Coach Trupin sent in the entire second team. The final score was Yeshiva 20, Riis House 13.

The fruits of victory tasted sweetest when the Blue and White basketballers redeemed themselves by avenging a previous defeat by Webb Institute. The game was very slow and both teams showed poor form. The score was Yeshiva 29, Webb 18. Irv. Koslovsky, freshman star, was high scorer.

Playing away, the home quintet fell before the Hebrew Institute of University Heights All-Stars by the close score of 34—30. The zone defense proved to be a handicap as the Institute concentrated on long, high shots. An exciting last minute rally missed the mark, Normie Goldklang and Max Levy leading the way.

The Jewish Theological Seminary game was equally as close, Yeshiva coming out on top this time. This game was played without the stars, Levy and Abe Avrick. The Seminary featured a former George Washington U. basketball ace who was very effective with his freak, backhand dribble. Mager, Goldklang, Koslovsky, and Rubinroth shared honors in giving the Quinhooplets 32 points to the Seminary's 30.

The surprise of the season was the first defeat on the home court by Washington Square College of N. Y. U., by 35—34. The game was close from the beginning, the score being tie at the half. Points were evenly divided till the last moments when N. Y. U. was awarded a foul. The unfortunate happened; it went in, to give the visitors a victory.

Yeshiva neared the end of the basketball season with a defeat by the City College J. V., 31—22. The game was close in the opening moments but it was not long before City ran up an imposing score. The Quins excited fans with their customary second half rally which again was useless.

Jersey City State Teachers College also had the pleasure of defeating the Blue and White. This time the score was Teachers 37, Yeshiva 22. Long shots were again cause for discomfort in spite of the good team work of the varsity. Levy was high scorer.

The basketball varsity ended its season with a most unusual game against Paterson College. For some unknown reason the varsity was missing from its court at the scheduled time. A half-hearted game followed with a meagre five men representing Yeshiva. The possibilities of having closed the season with a victory may be judged from the fact that the remains of the Quinhooplets lost by the score of 19—17.

A review of the past season reveals several interesting facts.

The present varsity was built up with four veterans as a nucleus, Capt. Max Levy '37, Norman Goldklang '38, Isaiah Eisenberg '38, and Julius Mager '38. Two outstanding players were found among the Freshman, Irving Koslovsky and Abe Avrick. Other members of the squad consisted of Morton Sklarén '39, Robert Schwartz '40, Herbert Ribner '38, Nathan Lipschutz '38, Irving Stern '37, Emanuel Rubinroth '40, Jack Rosenblum '38, and Norman Pauker '40.

Norman Goldklang, elected captain of the varsity for next year. Max Levy, present captain, and Irving Koylovsky, were high scorers for the year each having over one hundred points to his record.

A total of eighteen games were played of which the team won seven, tied one, and lost ten. This compares favorably with the record of the year before. Of the ten games lost, only two games were on the home court.

Arrangements for the schedule and other important matters were made by Athletic Manager Aaron Kaplan '37. He was aided in the administration of his work by Seymour Shaer '39, Herzl Freed '39, Paul Burstein '39, Lawrence Charney '38, and Abe Novick '37.

The present varsity remains intact except for Max Levy, graduating captain. The schedule for the coming season's encounters is being arranged and will be announced soon.

INTRA-MURALS

Intra-mural basketball was conducted this year under the direction of Lawrence Charney '38, and Irving Newman '38. The prime purpose of this inter-class competition was to encourage as many students as possible to participate in athletics.

The first blow was dealt to the Sophomores in a fast game against the Seniors. Victory for the upper-classmen was short-lived when they received a severe drubbing at the hands of a superior Junior team by the score of 14—2.

The Class of '38 followed this by defeating all classes for the championship of the first half of the tournament. The Frosh won second place, Seniors showing, and Sophs tagging along without a single victory.

The second half found the Sophomores first victims at the hands of the highly favored Junior team. The Sophs were completely routed during the second period to the score of 35—14.

The Junior team was upset by the Freshmen by the score of 14—12. The Blue and Gold followed the example shown earlier by the Juniors by defeating all comers to win laurels for part two of the intra-mural competition.

Both leaders engaged in a final match to determine the inter-class basketball championship. The game was a close one, the exciting moment occurring at the close when a foul shot decided the winner. The Junior class basketball quintet won by the score of 14—13. This marked the second time that the class of 1938 had won first honors in intra-mural basketball.

TOURNAMENTS

Two major tournaments were held under the auspices of the athletic board. Elimination games were played in table tennis and handball. Only the latter was carried out to completion.

The semi-finals of the handball tournament were closely fought by Abe Avrick '40 and Irving Newman '38; and by Aaron Kaplan '37 and Sol Abrowitz '39.

Abrowitz and Newman met in the finals. The Sophomore was too powerful for his opponent and threw him completely off balance with well placed shots. Abrowitz was awarded the handball title after winning two straight games, 21—8 and 21—11.



TENNIS

A large group of varsity tennis aspirants attended the first practice sessions this year in preparation for intercollegiate competition.

Jerome Gordon '38, captain of the tennis team, has made efforts to contact other collegiate teams. Some of the results were disappointing and as The Masmid goes to press, there have been no matches played. This is not necessarily cause for discouragement, however, as most of the tennis matches have in the past, been played late in the season.

The varsity consists of Jerome Gordon '38, captain, Wolfe Charney '37, Boris Rabinowitz '37, Lawrence Charney '38, Aaron Gold '38, Lester Silverman '37, Jacob Goldman '40, Aaron Kaplan '37, Sol Abrowitz '39, and Irving Stern '37.

BASEBALL

Determined efforts were made for the first time to introduce baseball as a major sport in Yeshiva. Challenges were received from colleges in the metropolitan area. Several obstacles stood in the way of immediate acceptance. The squad had no uniforms and there was no field.

Aaron Gold '38, baseball manager, contacted several companies and organizations, most notably the New York Yankees, in order to secure uniforms. A permit was acquired for the use of Inwood Park as a home field and both indoor and outdoor practice began.

The Yeshiva baseball varsity made its debut on the diamond in a game against Talmudical Academy. The first varsity had been organized and athletic history was made on the heights of New York's island.



ADVERTISERS



COMPLIMENTS OF THE

Beth Abraham Synagogue

— AND —

LADIES AUXILIARY

— OF THE —

BETH ABRAHAM

HEBREW FREE SCHOOL

Compliments of

ESTHER SURUT



IN MEMORIAM

My Beloved Brother

Albert R. Taragin

who passed away on

May 6, 1937

25 Year 5697

NATHAN TARAGIN '36

DUGAN'S

"Bakers for the Home"

BREAD and CAKES

All these Products are baked under Rabbinical Supervision and
Guaranteed as Kosher by the Union of Orthodox
Jewish Congregations of America

Endorsed by Alfred W. McCann Laboratories, Inc.

PARVE

100% Whole Wheat Bread

100% Whole Wheat Raisin

100% Whole Rye

Swedish Rye

Plain-seed Rye

Home Made White Bread

Home Made Raisin Bread

Whole Wheat Krimples

Whole Wheat Crackers

Whole Wheat Cereal

NON-PARVE (Milk)

Cup Cakes

Layer Cakes

Coffee Rings

Lunch Cakes

Spice Cakes

Whole Wheat Do-Nuts

Whole Wheat Muffins

Unbleached Flour Do-Nuts

Crumb Cake

Pound Cake

Fresh Fruit Pies

New York — DUGAN BROTHERS, Inc. — Newark
288 South Fifth Street Telephone PUlaski 5-5800 Brooklyn, N. Y.



Arthur Studios, Inc.

OFFICIAL PHOTOGRAPHER
FOR THE
1937 "MASMID"

Exclusively Equipped To
Do Yearbook Photography

131 WEST 42nd STREET
New York City

Evergreen 8-1886

"Quality & Service"



Postar Press

PRINTERS • LINOTYPERS • PUBLISHERS

School Publications a Specialty

14 Cook Street (Near Broadway) Brooklyn, N. Y.



מיר דרוקען העברעאישע ספרים,
מאָנאָטויבע און וועכענטליכע זשורנאלען,
קאנסטיטוציאנאס אין סאסייטי זשירנאלס.

Compliments of

MR. & MRS.

U. Feuerstein

Jamaica Plain, Mass.

Compliments of

MR. & MRS.

Samuel C. Feuerstein

Brookline, Mass.

Compliments of

MR. & MRS.

Arthur Robbins

Brooklyn, N. Y.

Compliments of

Ira Rosenzweig

New York City





McCarthy & Simon, Inc.

Manufacturing Specialties

7-9 WEST 36th ST., NEW YORK
Just off Fifth Avenue

Specialists in
Rabbinical Gowns - Cantor's Gowns
Confirmation Gowns
Choir Vestments

Caps, Gowns, Hoods for all Degrees
Outfitters to Over 100 Schools
and Colleges.

Write for Samples of Materials
: : and Prices : :

Compliments of

De Wilde & Herzberg

New York City

כשר



**Guaranteed
Kosher and "Parve"**

*All Sunshine Kasher
crackers and cookies
are baked under the
supervision of
a Rabbi*



Baked in the
Kosher Division of The
Thousand Window Bakery
of Loose-Wiles Biscuit Co.

Compliments of

Brantman & Co.

New York City

Compliments of

MR. & MRS.

Bernard Krulwich

New York City

Compliments of

MR. & MRS.

Joseph Stone

Brockton, Mass.

Compliments of

MR. & MRS.

Isadore Wolff

New York City

Compliments of

A Friend

(MR. & MRS. D. S.)



Compliments of

MR. & MRS.

S. Waldman

And Family

Brooklyn, N. Y.

Compliments of

MR. & MRS.

L. Kellner

And Family

Brooklyn, N. Y.

Compliments of

Roossin Corporation

GENERAL CONTRACTORS

Store Equipment

Office and Factory:
225 WEST 17th STREET
New York

WAtkins 9-1832

Compliments of

Harry Tischel

New York City

Compliments of

Samuel C. Lamport

New York City

Compliments of

MR. & MRS.

Hirsch Manischewitz

New York City

Compliments of

MR. & MRS.

I. Simon & Family

Compliments of

Bernard London

21 EAST 40th STREET

New York City



Compliments of
MR. & MRS.

B. Tenenbaum
New York City

Compliments of

Miss Eliza Goldman

Compliments of

Miss
Patricia Lee Schwartz

Compliments of

Miss Florence Lier

Compliments of

The Boys of '36

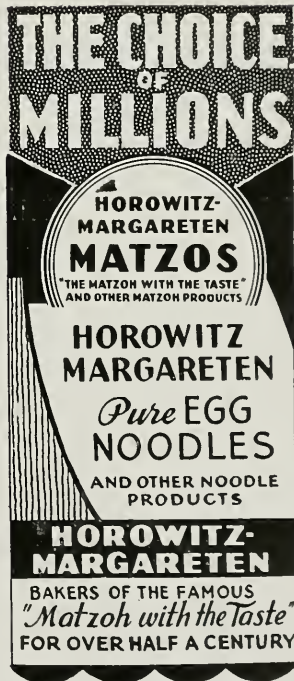
JAMES COHEN
Malden, Mass.

MOSES I. FEUERSTEIN
Brookline, Mass.

Scripta Mathematica

Published by Yeshiva College
Amsterdam Ave. & 186th Street
New York City

Compliments of
Melba Dress Co., Inc.
1375 Broadway
New York City



Compliments of

MR. & MRS.
Louis Goldstein

Compliments of

MR. & MRS.
N. Doppelt

2512 Grand Avenue
Bronx, N. Y.

Compliments of

Dr. & Mrs. Leon Kossin

Compliments of

Lester Udell
New York City

Compliments of

Mrs. Joseph Cohen

Compliments of

Dulchin Family

114 West 16th Street
New York City

Compliments of

A Friend

Compliments of

MR. & MRS.
Max S. Rosenfeld
New York City

Compliments of

A Friend

Compliments of

MR. & MRS.

Max Cohen

Malden, Mass.

Compliments of

MR. & MRS.

Saul Berman

Hartford, Conn.

ברכות תורה...

המחכים את דב...

והאומד דבר בשם אומדו...

Compliments of

MR. & MRS.

Harold Teuerstein

Lynn, Mass.

Compliments of

MR. & MRS.

Henry Teuerstein

Malden, Mass.

Compliments of

MR. & MRS.

B. Mates

Brookline, Mass.

Compliments of

A Friend





Compliments of

Nehring Bros.

St. Nicholas Avenue & 182nd Street

New York City

Compliments of

A. Meyer & Sons Corp.

325 West 38th Street

New York City

Ben Meyers

Compliments of

THE

James H. Torrens

Association

New York City

Compliments of

Mr. & Mrs. Kramer

20 West 86th Street

New York City

Compliments of

Yale Drug Co.

St. Nicholas Ave. & 183rd Street

New York City

Marcus Katz

WAdsworth 3-5920

Lic. No. L-1059

B. Jakubovitz

Imported and Domestic

FINE WINES and LIQUORS

3923 Broadway

New York

Compliments of

William Gottlieb

Park Ridge

New Jersey

Compliments of

Rabbi and Mrs.

William Margolis

OHEB ZEDEK CONGREGATION

Compliments of

Andron's

CATSKILL MOUNTAIN HOUSE

Haines Falls, N. Y.

For Rates and Booklets, Call
N. Y. Office: 11 West 42nd St., N. Y.
CH 4-8068

Compliments of

Julius A. Bernstein

& SONS, Inc.

Compliments of

A Friend

Compliments of

Mrs. Katherine Rose

and Family

Ottawa, Canada

Compliments of

A Friend

Compliments of

Kadish Bros. & Co.

Portland, Me.

Boston, Mass.

Compliments of

Bernson Silk Mills

135 Madison Avenue

New York City

Compliments of

A FRIEND



Compliments of

Rabbi and Mrs.

Leo Jung

New York City

Compliments of

Jaime Levinson

Treasurer

LITHUANIAN JEWISH YOUTH
CLUB

Compliments of

Bergen County

REAL ESTATE

See LEO GOTTLIEB

Phone
2 0 4

Park Ridge
New Jersey

Engraving for this Publication by:-

Scientific Engraving Co.

406 West 31st Street

New York City

Compliments of

Rabbi and Mrs.

Herbert S. Goldstein

New York City

Compliments of

Mr. Louis Ritzer

and Children

JOE— SAM— HARRY— FANNY

and

Mr. & Mrs. RUBINSTEIN

Compliments of

A Friend

Cohen Bros.

manufacturers of

TUXEDOS and FULL DRESS SUITS

828 Broadway

New York City

Compliments of

Bennett Tennis Courts

184th Street

One Block West of Broadway

Skating in Winter

BUY



PURE EGG NOODLES, SPAGHETTI
MATZOS, MATZO MEAL, ETC.

Bakery under supervision of
Rabbi Mendel Chodrow

Phone WAdsworth 3-0123

Peck's Typewriter Exchange

— All Makes —

Time Payments - No Red Tape

575 West 181st Street

Subway Building New York City

D. Miller

Kosher

Pure Dairy Products

13 ESSEX ST.

NEW YORK

Here is Stimulating Reading
For Yeshiva Students

**The Meaning of God in Modern
Jewish Religion**

By Dr. Mordecai M. Kaplan - \$2.75

Creative Judaism

By Rabbi Ira Eisenstein

Only \$1.25

**BEHRMAN'S
JEWISH BOOK STORE**

1261 Broadway New York City

SPECIAL PRICES FOR STUDENTS!

Pantheon Florist

2 West Burnside Avenue

Cor. Jerome Ave. Bronx, N. Y.

POPULAR

Emblem & Medal Co.

Manufacturers of

Class and Fraternity Pins

Rings - Charms - Athletic and Prize
Medals - Loving Cups and Trophies

108 FULTON STREET

New York City

Phone BEekman 3-4232

THE PATRICIAN

Kosher Caterers of Distinction

Functions arranged for at Leading
Hotels, Synagogues, Your Home
Our Own Ball Rooms.

Kashruth under supervision of

Rabbi Max Schay, of the

Hungarian Beth Hamedrash Hagadol

151 West 51st St., New York

Circle 7-7068

Mrs. I. Rosoff

Mrs. L. Schultz





THIS TABLET IS DEDICATED IN HONOR OF THE
PERPETUAL SUPPORTERS
OF THE
YESHIVA AND YESHIVA COLLEGE
WHO HAVE CREATED ENDOWMENTS WITH THE
YESHIVA ENDOWMENT FOUNDATION, Inc.
FOUNDED 1928

ENDOWERS OF
\$50,000 AND OVER
TO BE FOREVER KNOWN AS
FOUNDERS

1928 DR. BERNARD REVEL HONORARIUM

1928 MENDEL AND SARAH GOTTESMAN \$80,000

1929 LEON YERUDAH AND MIRIAM ESTHER TOCHMANT \$60,000

\$10,000 TO \$50,000

1928 JULIUS AND ETTA GELBY \$10,000

1930 ISAAC LIBERMAN ESTATE \$10,000

\$5,000 TO \$10,000

1931 ISRAEL ROKEACH \$5,000

\$1,000 TO \$5,000

1925 BENJAMIN SELZ
CREATED BY MAX BURE & SONS \$2,500

1928 IN MEMORY OF
HARRIS ALTSCHUL \$1,700

1926 SAMUEL HELLINGER \$1,625

IN MEMORY OF BENJAMIN HURWITZ
CREATED BY RAPHAEL AND ESTHER HURWITZ \$1,000

1938 SAMUEL GREENFIELD \$1,000

1935 MR. & MRS. ESTHER GREENFIELD \$1,000





